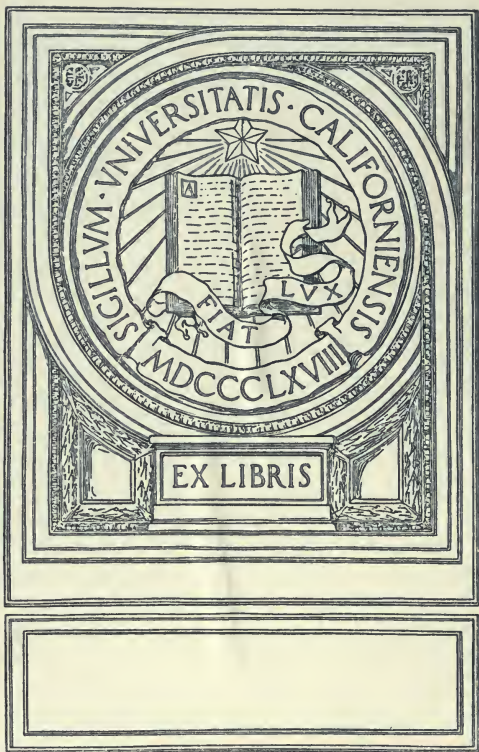






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CHILDREN'S PLAY

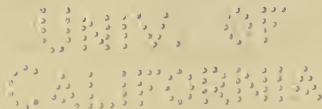
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CHILDREN'S PLAY

AND ITS PLACE IN EDUCATION

WITH AN APPENDIX ON
THE MONTESSORI METHOD

BY
WALTER WOOD
OF THE MIDDLE TEMPLE; BARRISTER-AT-LAW



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"I leave to the children the flowers of the fields, and the blossoms of the woods, with the right to play among them freely according to the customs of children. And I devise to them the banks of the brooks, and the golden sands beneath the waters thereof, and the odours of the willows that dip therein, and the white clouds that float high over the giant trees. And I leave the children the long, long days to be merry in, in a thousand ways, and the night and the moon and the train of the milky way to wonder at. . . .

"I devise to boys jointly all the useful idle fields and commons where ball may be played ; all pleasant waters where one may swim ; all snow-clad hills where one may slide . . . ; and all meadows with the clover blossoms and butterflies thereof, the woods and their appurtenances, the squirrels and birds, and echoes and strange noises, and all distant places which may be visited, together with the adventures there found.

"And I give and bequeath to the said boys each his own place at the fireside at night, with all pictures which may be seen in the burning wood, to enjoy without let or hindrance and without any incumbrance and care."

Charles Lounsbury's Will.

(By courteous consent of Messrs. Harper and Brothers.)

NOTE

THE purpose of this book is not to deal scientifically with the subject of Children's Play, but rather to present one or two aspects of the matter which may be new to the public in general and to teachers in particular.

I have to acknowledge my indebtedness to Professor Colozza's book "*Il Gienoco nella Psychologia e nella Pedagogia*" for the inspiration of Chapter II.; also to the writings, in contemporary periodicals, of Mr. Joseph Lee, of Boston, and many other supporters of the Playground Movement in America.

· "Happy hearts and happy faces,
Happy play in grassy places,
That is how in ancient ages
Children grew to Kings and Sages."

R. L. STEVENSON.

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CHILDREN'S PLAY

CHAPTER I

THE PLAY THEORIES

It is perhaps advisable in opening this chapter to explain what is meant by the term "Play Theory." A play theory is a scientific attempt to answer the query, "What is Play?" In our country we have accepted the phenomenon without much inquiry as something inevitable, and in the nature of original sin; elsewhere play has been called many things from "a system of ideographic hieroglyphs" to "the first poetry of the human soul." The play theory, however, has a task beyond defining play, and is concerned with the answer of a further perplexing question, "Why do children play?"

Only four of the play theories are sufficiently developed to merit serious consideration, and no more than a very brief reference to each of

these will be possible within the scope of this chapter. No one of the play theories provides anything like a satisfactory explanation of play ; on the other hand, there is truth in each. Should a man know all there is to know about children, biology, physiology, psychology and sociology, he would be qualified to provide a comprehensive play theory. So far those who have produced valuable contributions to this study are—a poet, two philosophers, a writer on æsthetics, and a physiologist. It may be that in the future the truth will come, not from the learning of philosophers, but from some little child, who, with his head on his mother's knee, will whisper to her, who is still a child, the secret of why he plays. Then she will keep it to herself, for children are children and men are men, and not even Mr. Barrie stands between.

The play theories are of more interest to psychologists than to practical educators, who are kept too busy, as a rule, to spare much time for philosophic speculation. For all that, it is men like Froebel and Pestalozzi, who lived and worked with children, and who loved them, whose teaching now helps us to a true estimate of the value of play in education. We cannot

help thinking that had such men as these found leisure to formulate a play theory for us, we might expect in such more truth than has emanated from the library of the æsthetic philosopher.

Mr. Sully, a great lover of children, and a close observer of their play, has written in the Introduction to his book "Studies of Childhood" —

"I at least believe that children's play, about which so much has confidently been written, is but imperfectly understood."

With this view we cordially agree.

The first play theory, chronologically speaking, is now known as the Schiller-Spencer, or surplus energy theory, and is beset at the outset by the "animal analogy." In matters of education it is almost as misleading to regard children as young animals as it is to look upon them as little men and little women, yet the whole of educational literature is fogged by such metaphors. If it is not children as animals, it is children as plants; or childhood as embodying the successive periods of racial development; nobody seems content to study children as children.

The surplus energy theory is the most popular of the play theories, for it amounts to what we may call a common-sense explanation of play. Besides having been first in the field, this theory is cherished by nine people out of ten who have never given more than a minute's thought to the subject. If you ask any one the question, "Why do children play?" it is probable the answer will be, in effect, "Children play because they have to; they are like kittens or puppies, they have to work off their superfluous energy." There is the Schiller-Spencer theory, shorn of its scientific terminology. Nowadays, however, this answer is considered altogether too easy, and having been slighted from the first, the theory now retires definitely from the field.

Let us consider the theories in turn.

I. *The Schiller-Spencer Theory.*

In his "Letters on *Æsthetic Education*," and in the twenty-seventh letter, Schiller, freely translated, says: "When the lion is not hungry, and no beast of prey challenges a fight, his unemployed strength finds an outlet for itself and he fills the resounding wilderness with bold roaring: his exuberant energy rejoices in aimless

display. . . . The animal works when some need is the motive power of its activity, and it plays when fulness of strength is this motive power."

In the "Principles of Psychology," Herbert Spencer, in his last chapter on the "Æsthetic Sentiments," points out that the inferior animals are obliged to expend their energy in fulfilling functions essential to the maintenance of life—search for food, escape from enemies. Man is free to a large extent from this dominion; hence a surplus of energy employed in the gratification of impulses which have no ulterior motive, but which are ends in themselves. And so the argument is—young animals, freed by the protection of parents, play; children, similarly relieved from economic pressure, do likewise.

Spencer, in his chapter on *Æsthio-physiology*, gives us the physiological basis of the surplus of energy theory. He shows how nerve centres, disintegrated by action, are perpetually reintegrating themselves, and points to the tendency of ganglion cells to discharge. There can be no challenging this.

It must be noted that neither Schiller nor Spencer is setting out to formulate a satisfactory theory of play; both are writing on *Æsthetics*,

and their purpose is to show how the æsthetic sentiments are derived from the play impulse. On this point they are in agreement, but their arguments need not trouble us here. It is with their explanation of play that we are concerned, and here Spencer goes much further than Schiller. Whereas the latter leaves the explanation at a discharge of surplus energy, Spencer proceeds to show that imitation directs the flow into certain channels. These channels are those activities which form the most prominent part in the animal's life.

“Play is equally an artificial exercise of powers which in default of their natural exercise become so ready to discharge that they relieve themselves by simulated actions.” In other words, if there is no serious activity to engage the discharge of energy, an imitative activity is substituted, and this is play. This is the controversial passage. This is where Professor Groos steps in to point out that the most typical plays of very young animals and children do not depend upon imitation at all. The experimentation of little children and all their early movement play seems to be spontaneous. The young bird trying its wings in the nest, or the young

antelope, born in captivity, which tried to leap at six weeks old, certainly before it had ever witnessed the performance, are cited as examples.

A kitten chasing a cotton reel is dramatising the pursuit of prey, which it has probably never seen. The performance is undoubtedly a substitution of the ideal satisfaction for the real; but we cannot agree with Spencer that it is impelled by imitation.

What is the driving force, so to speak, behind the kitten? In deciding this, Professor Groos settles the point, both for animals and children, by saying that the kitten is impelled by premonition; that nature has filled the kitten with a desire to chase the reel as a preparatory effort to catching mice, and that all play is a pre-exercise of faculties—a preparation for life.

What then are we to make of the surplus energy theory? It has certainly fallen into disrepute, yet it as certainly contains elements of truth. The physiological facts are unassailable; and the tendency of nerve currents to discharge along the lines of least resistance allows for a certain amount of truth in Spencer's doctrine that the discharge of surplus energy is

directed to those activities which take the most prominent part in the creature's life, however faulty he may be with regard to imitation. For instance, the gnawing of young rats and the aimless racing in circles of puppies may well be accounted for by the discharge of surplus energy down comparatively well-worn paths in the nervous system.

However, when we apply the theory to children we realise at once its weakness on account of the neglect of the mental aspect, and we see that very little of the play of children can be accounted for by this hypothesis. It must not be presumed, however, that the Schiller-Spencer theory neglects the mental side of play entirely. To quote Schiller again, we read: "As the bodily organs of man have opportunity for free exercise, so also the power of imagination has its free motion and material play, which it enjoys without any regard to form, merely deriving pleasure from the use of its strength, and freedom."

But even if we count the theory the surplus energy of mind and body, and follow Jean Paul Richter, who calls play "the working off at once of the overflow of both mental and physical powers," we have not progressed much. Recent

studies in the investigation of fatigue have shown that bodily fatigue involves some degree at least of mental fatigue ; although the converse may not be true. Observation shows us that children will play when tired ; any visitor to the Happy Evenings Association, or Evening Playing Centres, will see London slum children, under-fed, and lacking proper amount of sleep, playing games with the utmost enthusiasm after a long day in school. To see these children waiting outside for the doors to open, heavy eyed, and listless, one would imagine that they were altogether too tired for any game ; inside they are transformed, and in a few minutes are racing about as though it were ten in the morning. Again, children often carry on their games long after a point of exhaustion has been reached. All these facts weigh against the theory, and it is only safe, as far as an explanation of *Children's* play is concerned, to say that, given surplus energy, such is a favourable condition for play. This much of truth we may safely take from the theory. We may now briefly consider the explanation that is sometimes referred to as the converse of the Schiller-Spencer theory—

II. *The Recreation Theory*

The late Moritz Lazarus, sometime Professor of Philosophy at Berlin University, and author of "Die Reize des Spiels," was the chief scientific exponent of this theory. At first sight it would seem directly opposed to Theory I, for his argument is that when mental and physical powers are tired, man turns to play to recuperate.

Of course the degree of fatigue is not presumed to amount to exhaustion, which would produce the need for rest or sleep. But, in any case, whereas Theory I is the expenditure of superfluous energy in play, this second theory credits play with being the conserver, if not the restorer, of energy. The meaning of the theory is apparent only when one restricted view is taken of play. For instance, the busy city man whose brain is fatigued with sitting in an office all day, may well restore his energy by a game of tennis or cricket. No one doubts that play affords recreation; but it is by no means clear that the need for recreation is a satisfactory explanation of play. In effect all the theory tells us is that when the brain is tired, provided it is not over-tired,

change of occupation, particularly physical exercise, will restore some degree of nervous energy. On the other hand, if the body is tired, mental exercise will not of itself restore the lost energy ; because, as we have pointed out, there is a dependence of mental fatigue upon bodily fatigue. When we examine this theory, therefore, we find that it has but a very limited range of application, and that it can hardly be applied to children at all since their life is almost entirely play. Again, the theory presumes an acute distinction between work and play. There is no such distinction for young children ; their work is play, and their play is work. Thus the theory is one with application chiefly to adults, and with a specialised and restricted interpretation of play as physical recreation. As such it is not irreconcilable with the Schiller-Spencer theory, for the city man playing tennis after a hard day's mental work is at once discharging surplus physical energy, and restoring, by recreation, his mental energy. Thus considered the theory is supplementary ; and it may be that in the case of school boys, let loose into the playground between morning and afternoon school, that those who play and run about will be the most

restored mentally, and most fitted for the afternoon's work.

So much then the theory can give us that when the mind is tired, and the body has been long inactive, the satisfaction of the need of the body for exercise will re-act upon the mind and alleviate fatigue.

These two supplementary theories represent all that has been done to bring forward a physiological explanation of play, and all we have gained from them may be expressed in two hypotheses—

1. That children are most disposed to play when they have a super-abundance of physical and mental energy.

2. That the discharge of surplus physical energy, in recreation, will restore a modified loss of mental energy.*

III. *Karl Groos' Biological Theory*

Groos, in his first book, "The Play of Animals," after examining minutely the Schiller-Spencer theory, finds himself obliged to reject it. Particularly he finds the surplus-energy theory insufficient

* Denied by Sir James Crichton Browne.

to account for the fact that the individuals of one species manifest the peculiar forms of play expression which prevail with their own species; and that the play of each species of animal differs from every other. The connection of the surplus-energy idea with that of imitation, will not account for these differences, for the instances of spontaneous plays among young animals, which are dramatisations of acts they can never have witnessed, can be multiplied without number. Spencer's theory, then, will not cover all the facts. Groos, therefore, sets out to discover some stronger and universal driving force in the impulse to play, and he finds it in instinct. Unfortunately instinct is a vague term in psychology, and has been made to account in the past for many actions which we now know as pure reflexes such as sucking, and for others, such as nest-building by birds, which have proved to be matters of experience and instruction. That men and animals have instincts, of course, is beyond dispute; though whence they come is still a matter of controversy.

On this point Groos considers it more prudent to pass by the Lamarckian principle of acquired

characters, and adopt the neo-Darwinistic theory. He turns to the work of Ziegler, a follower of Weismann, in essentials, and agrees to consider, in the explanation of instinct, natural selection alone as the principle of development. Spencer's definition of instinct as "complex reflex acts" is adopted, and it is argued that simple reflex acts develop in the process of time into complex reflex actions which are instinctive. Hence the adaptability of instincts, and hence the importance of the theory in education.

Now instincts, according to Groos, are mostly connected with the struggle for life and the preservation of the species. Without play practice it would be impossible for these instincts to develop in the very young. In the lower animals there are undoubtedly some complicated instinctive acts, which are necessary to the existence of the animal, and which are performed by inherited mechanism without practice. With children, however, instincts appear undeveloped, and with their development goes also the development of intelligence and moral character. In regarding play as the natural and best field for the exercise of instinct we come to its full

biological significance. Childhood is in man a proportionately prolonged period because man has to reach a higher development than any other animal. Children do not play because they are young, but are young in order that they may play.

To sum up Groos' theory we may put it thus : The origin of play is in instinct. Instincts appear in the young animal at a time when he does not seriously need them, and they develop through play. Thus play is a pre-exercise of faculties, and is a preparation for life. Groos does not consider it conclusive to account for this premature appearance of instincts by inherited skill, because the inheritance of acquired characters is doubtful; the explanation of natural selection is therefore preferred since the value of play to the animal cannot be doubted. In the case of man, however, it is clear that these instincts are not sufficient equipment for life, and the child has to acquire imitatively, and experimentally, a number of capacities adapted to his individual needs. These capacities are variable and inherited, and are capable of a development far surpassing the most perfect instinct.

These capacities are both acquired and developed through play.

IV. *Dr. Stanley Hall's Recapitulatory Theory*

Hall refers to Groos' biological explanation of play as "partial, superficial, and perverse." * He accuses Groos of ignoring the past when calling play practice for future adult activity. If this were all that Groos had to say on the subject of play the criticism would be better justified.

The psycho-motive impulses that prompt play, says Hall, are the forms in which our forebears have transmitted to us their habitual activities. "Thus stage by stage we re-enact their lives." Mr. John Arrowsmith, writing in "The Paidologist," supports this view, and says : "The child brings out in play the actions of the cave man. His play is a system of ideographic hieroglyphics. He rehearses in play actions which were vital to the species ages ago." There does not seem to be anything in this view inconsistent with Groos' theory. Hall, without wavering in doubt between Weismann and Lamarck,

* "Adolescence," Appleton, New York.

has found the whole of play in every mood and movement, "instinct with heredity." "Play is the purest expression of heredity." His argument of heredity carries him a long way. He points out that we inherit tendencies of muscular co-ordination that have been of racial utility. Such are striking, dodging, throwing at a mark; hence, he goes on, baseball (in our case cricket) "is racially familiar." Why is it, he asks, that a city man loves to sit all day and fish? "It is because the interest dates back to time immemorial." However far the interest may date back it has not yet assailed a good many of us. "Play is not doing things to be useful later, but it is rehearsing racial history." Here we have the first direct denial of Groos. But the most striking point in Dr. Hall's theory is the recapitulatory idea. It is, presumably, the old culture epochs analogy which is foreshadowed in the following passage: "Now the elements and combinations oldest in the muscle history of the race are re-represented earliest in the individual, and those later follow in order." The idea that the child retraverses in his play the successive culture periods of human history has been worked out with some elaboration by other American

writers. In tabular form the theory is set out thus :—

Stages of Man's Evolution.

Corresponding Child's Play.

1. Animal Stage.

- a. Imitation plays.
- b. Climbing.
- c. Swinging.
- d. Hanging.
- e. Paddling.

2. Savage Stage.

- a. Hunting plays.
- b. Touch last.
- c. Hide-and-peek.
- d. Throwing at a mark.
- e. Striking with a stick (cricket).

3. Nomad Stage.

- a. Pets.
- b. Running away.
- c. Huts at the bottom of the garden.

4. Agricultural
Patriarchal
Early Settlement } Stage.

- a. Dolls.
- b. Gardening.
- c. Digging in the sand.
- d. Modelling clay.

5. The Tribal Life.

- a. Team games.

Dr. Stanley Hall's theory is certainly useful in emphasising the hereditary aspect, yet research in this field has been so little productive, and opinions are so conflicting, that it is impossible to accept as satisfactory a theory resting to so large an extent on controversial ground.

V. Mr. McDougall's Criticism

We may now turn from Hall to another of Professor Groos' critics in person of Mr. McDougall. In the chapter on General Innate Tendencies in his book on "Social Psychology," he discusses play as a tendency of the mind. He disposes of the surplus energy theory as insufficient, and dealing with the recapitulatory idea, says: "This recapitulatory theory of play, and the educational practice based on it, are founded on the fallacious belief that as the human race traversed the various culture periods, its native mental constitution acquired very special tendencies, and that each period of culture was, as it were, the expression of a certain well-marked stage in the evolution of the human mind." He goes on to say that this view can hardly be accepted, for there is no evidence to show that human nature has undergone any such marked modifications in its progress to civilisation. The evidence, indeed, is to the contrary.

In discussing Groos' theory McDougall finds again that the explanation of play as being determined by the premature ripening of instincts,

will not fully account for all the facts in the play of animals, and still less in that of children. He cites the young dog's fighting play, and points out that if we assume that this is merely the expression of the prematurely ripened pugnacious instinct, we should expect the puppy to be really fighting and trying to hurt his play-mate. He will not allow that this is due to conscious self-restraint on the puppy's part. McDougall's explanation is that there is another instinct at work, an instinct which is a modified form of the combative instinct. A play-fight instinct, so to speak. Mr. McDougall's second ground for rejecting the puppy's play, in this instance, as an expression of the pugnacious instinct, is the absence of the accompanying affective state of the instinct—namely anger. It is not surprising that Professor Groos has found no difficulty on this score, for he has said that "the idea of consciousness must be rigidly excluded from any definition of instinct which is to be of practical utility," thus ignoring the affective aspect. Mr. McDougall, then, calls for a modification of Groos' theory by a recognition of some special differentiation of the instincts which find expression in playful activity.

Such are the four play theories, and the material they provide may be summarised thus :

(1) The state of surplus energy of mind and body, typical of healthy childhood, is a favourable condition for play (as it is for work).

(2) That active physical exercise is necessary for growing bodies and, taken in moderation, re-acts favourably on the mind.

(3) That man's many complicated instincts (tendencies, capacities) appear undeveloped in the child, and that play affords the field for their development and direction.

(4) That (supposing acquired characteristics to be inherited) play is the medium by means of which the habitual activities of our ancestors are transmitted to us.

One of the greatest difficulties encountered upon an attempt to reconcile the various play theories, arises from the fact that there is no universally accepted definition of play. For example, in the accounts of play quoted above we have included both adult recreation and the so-called "experimental-movement play" of babies. It can hardly be said that the baby fingering and turning over the rattle, in the first instance, is playing with it, any more than he is

playing when he stretches out his legs for the first time to kick. Subsequent repetitions may be playful in the sense that they are indulged in, not by way of experiment, but as ends in themselves for the pleasure they afford. But even if we eliminate adult recreation and experimental movement play, we shall still find great divergence of opinion as to which of the activities of children can be properly classified as play. It seems to us that a satisfactory play theory depends largely on a settlement of these points.

In searching for the motives which prompt children to play, we do not see why it is necessary to look beyond the pleasure which play affords. One thing seems certain, that it is a pleasure of the mind rather than the body; and we may fairly suppose it to be a higher form of pleasure than that which accompanies recreation or the mere satisfaction of an instinct. Schiller refers to the pleasure of play, in its highest form, as a feeling of joyous freedom; and it does not seem unnatural to suppose that, since play is vital to children, Nature has impelled them to it with an incentive of pleasure transcending anything which the adult experiences from mere recreation.

To enumerate exactly the sources of pleasure

in play, it would be necessary to know what each form of play meant to the child. What is in the child's mind when he plays that madly exciting, wildly romantic, oldest of old games—hide and seek? when he fortifies the summer-house in the garden, or dashes off with a gang of coeval ruffians with a piece of string round his waist and his coat turned inside out? What is the mental attitude of the little girl of eight towards her doll, and whence the ecstatic joy of the baby of two that toddles off alone down the road with nurse or mother in pursuit? These are questions at which we can only guess.

No one will deny that children love play or that it is natural to them; where, then, is the difficulty in assigning the motive? Two things the child demands as of right—Love and Play, for these are Nature's gifts to childhood; and there is given with both, as an accompaniment, the enjoyment of the highest and purest form of pleasure, that through Love and Play the child may possess the blessings of a happy childhood.

CHAPTER II

PLAY IN THE HISTORY OF EDUCATION

It is somewhat remarkable that the educational methods of that civilisation, which has played a bigger part than any other in the education of the world, should have received so little attention. The ideal Athenian citizen, who was at once warrior, statesman, philosopher, and artist, was the product of a finely balanced educational system throughout which play and physical activity took the leading part. We cannot of course, to-day, advocate that the same stress be laid upon the cultivation of physical perfection, but to compare for a moment the ideals and results of ancient Greek education with those of modern Europe produces an uncomfortable feeling that, somewhere in the intervening centuries, our sense of proportion in matters of education has gone astray.

Athenian primary education in the fourth and

fifth centuries before Christ, was divided into three parts, letters, music, and play. To this curriculum, late in the fourth century, was added drawing and painting. Of the three branches of education, letters consisted in reading, writing, arithmetic, and recitation from the poets; while the music schools taught the lyre and the flute, with exercises in rhythm and harmony. By far the most important branch, however, was the physical training conducted in the palaestrai and gymnasia. Here the boys practised running races, ball games of all kinds, quoits, throwing the diskos and javelin, swimming, wrestling, boxing, riding and the pankration, a mixture of boxing and wrestling. With all this we must not omit to mention dancing. In Kenneth Freeman's valuable essay on the "Schools of Hellas," he says: "Dancing was universal throughout the Hellenic world and played a larger part in Hellenic education than is usually recognised." It is easy to understand the educational importance attached to dancing when we remember that, apart from its intrinsic value, dancing entered into every religious ceremony. It was necessary to train boys to dance in the dithyrambic choruses, and in the rites of Dionysus.

These dances were intensely dramatic, and the young men acquired great skill; one dancer, according to Freeman, had the reputation of being able to make the whole philosophic system of Pythagoras intelligible without uttering a word. It is not necessary to know anything of Pythagorean principles to appreciate this feat. Apart from the religious aspect, there appears to have been a system of dancing taught purely as physical training and worked out doubtless, in conformity with the Greek attitude towards all athletic exercises, upon highly scientific lines. But it is clear to see that the real educational value of this dramatic dancing was as a means of self expression. We picture school children engaged upon dances expressive of the blacksmith at his forge, the sailor at sea, and imitative of animals and birds, and we recognise in such an occupation ideal opportunities for development. These imitative expressive plays are what children love, and what they need; yet we have allowed over two thousand years to elapse before it has occurred to us to restore "On a cold and frosty morning" to the curriculum.

The system of education in Sparta, if somewhat more restricted, was on similar lines,

athletics, music, and choric dancing being the chief ingredients. A somewhat peculiar feature was a compulsory course in larceny. Spartan boys were taken from their homes at the age of seven and organised into packs, each pack was in charge of a young man called the Eiren, who had absolute control of his pupils. The boys of the pack were expected to keep their Eiren supplied with fruit, vegetables, firewood, and a number of necessities and luxuries by stealing them for him ; the clever thief was highly praised, whilst the clumsy one, who was caught, received two floggings, one from the owner of the goods, and the other from the schoolmaster. At first sight this may appear to be a deliberate training in dishonesty, but we must remember that a great deal of property at Sparta was held in common, and that the articles which might be stolen by boys were specified by law. Under these conditions this legalised robbery became a game providing valuable training in scouting and other military pursuits. Boys were sent off together on foraging parties when they were entirely dependent upon their own resources ; they bivouacked, laid their ambushes, and returned to their master, after a specified number

of days, with the plunder. What a knowledge of boy-nature is shown in the organisation of such a system of education. It is not clear that letters played any part in Spartan education, the object being to produce the successful soldier; but some variety of the foraging game might be introduced with advantage into the education of the modern boy, even if destined for a city office. The plain fact is that in Spartan times education could be utilitarian and yet satisfying to man's primitive instincts; to-day, man's work having become largely drudgery, school work must be the same. Human nature remains in essentials the same as it was two thousand years ago; the modern boy feels the forces of instinct within him, but civilisation has neatly removed the material against which such forces can project.

Educators are aware of this disparity, and the revival of play, as a factor in education, is a tangible result. The public municipal playgrounds of America, with their manifold activities, are almost exactly the gymnasia of ancient Athens, adapted to modern usages; whilst the Boy Scouts represent the training of the Spartan agelai.

To turn to the opinions of writers on education, we find abundant recognition of the value of play from the days of Plato down to modern times. No special work on the theory of education has come down to us in the literature of ancient Greece, but the writings of her two greatest philosophers contain many scattered references.

Plato, in the seventh Book of the "Laws," advocates compulsory education for boys and girls, and in respect to play, says: "At three, four, five and six years the childish nature will require play. Children at that age have certain natural modes of amusement which they find out for themselves when they meet. And all the children who are between the ages of three and six ought to meet at the temples of the villages, the several families of a village uniting on one spot, and the nurses seeing to the children behaving properly and orderly." Later in the same book he pays his most striking tribute to the importance of children's play. "I say that in States generally no one has observed that the plays of childhood have a great deal to do with the permanence or want of permanence in legislation." He argues that it is necessary for the

laws of the State to preserve the games and plays of children intact and without innovation, "for he who changes the sports is secretly changing the manners of the young, and making the old to be dishonoured among them and the new to be honoured." The consequences are always bad, he continues, when the games of children are regarded as mere trifling of which little heed need be taken. In the "Republic," Plato makes several references to play. In Book IV. we read :—

"*Soc.* : Therefore as I said before, our children from their earliest years must take part in all the more lawful forms of play, for if they are not surrounded with such an atmosphere they can never grow up to be well conducted and virtuous citizens.

"*Adei* : Very true.

"*Soc.* : When children begin in good time to play, and to learn the proper use of music, such training will counteract the above-named things, and if there be any part of the State which has fallen down, will raise that up again."

Aristotle refers to play in Book VII., chapter seventeen : "He (speaking of a child of five) should be accustomed to use so much motion as

to avoid an indolent habit of body ; and this he will acquire by various means, and among others by play ; his play also ought to be neither illiberal, nor too laborious, nor lazy. . . . The generality of their play should be imitations of what they are afterwards to do seriously."

Aristotle recommends play as relaxation for the mind and body. In Book VIII., chapter three, we read : " Play should be introduced, under proper regulation, as a medicine." In chapter six of the same book we read : " It is also very necessary that children should have some amusing employment. For which reason the rattle of Archytas seems well contrived." An opinion which the approbation of countless generations of babies has since indorsed.

There is very little in Roman literature worthy of remark concerning play. Cicero in " De Officiis " speaks tolerantly of soldier games and hunting play ; while his contemporary Varro, in his treatise on education, seems to have advocated music, dancing, and many of the other ingredients of Hellenic education. Quintilian appears to be definitely in favour of moderate play. In Book I. of the " Institutes," chapter three, he says : " Nor will play in boys

displease me, it is also a sign of vivacity, and I cannot expect that he who is always dull and spiritless will be of an eager disposition in his studies, when he is indifferent even to that excitement which is natural to his age." In a later passage he writes: "In the plays of children their moral dispositions show themselves more plainly." He goes on to recommend choosing for children those games which will sharpen their wits. On the whole, one gathers but a somewhat grudging verdict in favour of play from the Romans, and only such when play is devoted to serve some useful purpose.

Play in the early Christian era fell into disrepute in education. Games and dancing were banned on account of their connection with heathen festivals, and even the most innocent amusements were regarded, by the asceticism of the period, as insidious forms of sin. We find in the writings of the early fathers frequent warnings against the pleasures of music, games, and play. The teaching of the early Church declares that all such things are distractions to be rigorously excluded from education. St. Isodore and St. Jerome are acrimonious in their condemnation, while even St. Augustin, in chapter ten of his

“Confessions,” attributes many of the sins of his childhood to an unworthy love of play and fairy tales. Karl Groos records a later opinion emanating from Tollner, who is reported to have said : “ Play of whatever sort should be forbidden in all evangelical schools, and its vanity and folly should be explained to the children with warnings of how it turns the mind away from God and eternal life, and works destruction to their immortal souls.”

The period of the renaissance in education is hardly associated with play, the belief of those who took part in the Revival of Learning being rather that the world was to be regenerated by means of books. In the general interest aroused all over the continent in education, however, there were fortunately some who saw more in the meaning of culture than mere classical learning. The famous schools of Vittorino von Feltre, founded in Mantua in the early part of the fifteenth century, had a generous curriculum in which great prominence was given to games and play. Besides regular exercise in riding, fencing, running, and jumping, Vittorino encouraged contests in archery and ball games. Play was dear to his heart, and he would often

divide his scholars up into two groups and let them have battles, take fortresses, set up camps and storm trenches. He believed that games developed a grace and agility of the body which affected the whole bearing of youth, and that when play was indulged in with enthusiasm laziness and effeminacy, as sources of passion, were held at bay, and the mind was yielded with more vigour to learning and thought. The most cheerful scholars, who showed the most eagerness in play, were always, he declares, the most zealous in good conduct and learning.

Nearly a century later we read a scornful indictment of the schools of the renaissance in Rabelais' account of the education of Gargantua. Rabelais, at least, realised that the intellect might be developed, and the character formed, through other means than mere books. Gargantua is set to study nature and music; above all he is to be kept occupied, and the hours of study at books are to be relieved by manual occupations. Thus we read of Gargantua making hay, threshing corn, sawing and carving wood, and visiting the workshops of the handicraftsmen to learn of the various trades. Play is by no means neglected in the education of Gargantua,

for in chapter twenty-two of Book I. we find a list of no less than three hundred and sixteen games mentioned as exercise for mind and body. Such a system of education, which included not only games and play, but singing, dancing, modelling and painting, nature study and manual training, represented a breadth of educational thought which proved Rabelais at least two centuries in advance of his times.

Erasmus writes sympathetically about play in his famous "Colloquies." In the section on "Various plays," the following dialogue takes place :—

"Nicholas : . . . This fine weather is a great invitation to go to play.

"Jerome : Indeed it invites you, but the master doesn't . . . you may as soon wrest Hercules' club out of his hand as get a play day from him ; yet time was when nobody loved play better than he did.

"Nicholas : That is true, but he has forgot a great while since that he was a boy himself. . . .

"Cocles (to master) : Your whole school begs a play day.

"Master : You do nothing else but play, even without leave.

“Cocles : Your Wisdom knows that moderate play quickens the wit, as you have taught us out of Quintilian.”

Later in the same dialogue Nicholas and Jerome proceed to the discussion of ball games, when Nicholas observes : “No Play is better to exercise all parts of the body than stool ball.” Stool ball, we may remark, is a popular game amongst school children in America to-day, though nothing much has been heard of it in this country since Elizabethan times. It has all the elements of cricket in it, but is more suited to girls than is cricket. Erasmus discusses a number of other games such as bowls, leaping with a pole, striking a ball through an iron ring, cob-nuts and cock-all. Erasmus felt strongly the mistake of the repressive methods in the schools in his day, he says : “If there is anything which has a contradictory name it is school. The Greeks called it ‘σχολή,’ which means leisure, recreation—the Romans ‘ludus,’ which means play. To-day there is nothing which has less to do with recreation and play than school.”

One of the earliest books on education in the English language is the “Elementarie” of Richard Mulcaster, who was highmaster of St. Paul’s

School in 1596. In this work we read, "The hand, the ear, the eye be the gretest instruments whereby the receiving and delivery of our learning is chiefly executed, and doth not this Elementarie instruct the hand to write, to draw, to play; the eye to read by letters, to discern by line, to judge by both; the ear to call for voice and sound with proportion for pleasure, with reason for wit?" This is some recognition of the value of activity and play in education.

It is not until we come to Montaigne, however, that we find in the educational literature of the sixteenth century, a clear statement of the significance of play. In his essay on "Custom," we find this passage: "For truly it is to be noted that children's plays are not sports and should be deemed their most serious occupations." In the twenty-fifth chapter of the first book of *Essays* Montaigne refers to the one-sided nature of school training and speaking of the education of a young man, says: "All sports and exercises shall be a part of his studies; running, wrestling, music, dancing, hunting, and managing of arms and horses."

Komensky, author of "The Great Didactic," speaks of the advantages of having special

playgrounds for children in his early work, "The Mother School." In "The Great Didactic," chapter twenty-eight, precept No. (8) reads as follows: "Children should also be taught to occupy themselves continually, either with work or with play, so that idleness may become intolerable to them." In his tract entitled, "Laws of a Well-ordered School," Komensky gives a number of excellent rules for the playground. He urges that the children should be encouraged there to run, to jump, and to play games with balls, since it is necessary "to put the body in motion and allow the mind to rest."

Locke has written a great deal about play in his "Thoughts Concerning Education." In Locke's book we see developed the educational ideas of Rabelais and Montaigne, that is, education distinguished from mere instruction and regarded as an all-round development. It is impossible to hold this view of education without allowing to children's play a place in every complete educational system of considerable importance. Locke first speaks of play as a cure for idleness, and speaking of playthings recommends that children should make their own. He is eloquent upon the character training to be obtained from

games, and pleads the necessity of supervising and directing play. "All the Plays and Diversions of Children," he writes, "should be directed towards good and useful habits." In later passages he returns to the neglect of play, and in this respect it is worth noting that Locke distinguishes children's play from recreation, for the latter is dealt with separately, under the headings of music, dancing, fencing, etc., as becoming a later period in education. Finally Locke deals with teaching little children reading, writing, and arithmetic as a form of game, in which respect he merely reiterates Plato, who in Book VII. of the "Republic," says: "Let early education be a sort of amusement, for that will better enable you to find out the natural bent." And again in the "Laws," Book VII., he mentions that in Egypt children are taught reading and arithmetic as games.

Fénélon; Locke's contemporary in France, also writes on play, though in more restrained manner. He advocates moderate play as a relaxation from study in his "Education of Girls," but seems more fearful of a possible harm than any positive good resulting from games. It is amusing to catch the echoes from Plato once more in passages

where the Archbishop of Cambray urges that the early studies of children should be made agreeable to them. "I have seen many children," he observes, "who have learnt to read by way of amusement."

We are glad to find a more positive advocacy of play in Rousseau, and in all writers on education since his day. The renown of Rousseau's "Emile" was widespread, and its influence upon educational practice immense. I cannot see that its author owes much to Rabelais, Montaigne, or yet Locke; but we can certainly point to three great educators who drew the inspiration of their educational experiments from "Emile." These three were Basedow, Pestalozzi, and Froebel.

To turn to the book itself, we gather that Emile's early education was almost entirely through play. Defending his method, Rousseau says: "You are troubled at seeing him spend his early years in doing nothing. What! is it nothing to be happy? Is it nothing to skip, to play, to run about all day long? Never in all his life will he be so busy as now." Great stress is laid upon the cultivation of the senses and upon bodily activity. "Let him be at work doing something; let him run, shout, be always

in motion ; let him be a man in vigour, and he will the sooner become one in reason." It would be possible to multiply these quotations, advocating play and activity, to a great length, but it will serve our purpose as well to give only one other quotation in which the results of Emile's education are summed up upon his reaching the age of twelve. The period of childhood is now over, and Emile is prepared to enter upon his more serious studies. He is pictured thus : " Work and play are alike to him ; his plays are his occupations, and he sees no difference between the two. He throws himself into everything with charming earnestness and freedom, which shows the bent of his mind and the range of his knowledge. Who does not love to see a pretty child of this age, with his bright expression of serene content, and laughing, open countenance, playing at the most serious things, or deeply occupied with the most frivolous amusements ? He has reached the maturity of childhood, has lived a child's life, not gaining perfection at a cost of his happiness, but developing the one by means of the other."

The close of the eighteenth century and the early part of the nineteenth, is a period which

produced many writers on Education ; some of these have given us many wise remarks on play. One of the earliest of the many subsequent women writers on education was Madame Campan (*b.* 1752). She devotes several chapters of her valuable book “ De l'Education ” to games and play. One quotation, apropos of supervising children's play, must suffice. In the fourth chapter of Book IX. she says : “ One should not leave the choice of games entirely to the children, for there easily creeps in a certain laxity and they are soon tired ; but let the element of freedom remain, for without this there can be no pleasure.”

It would appear that educational thought in France came so much under the influence of Rousseau that his doctrine of promoting liveliness in children, by means of games, was in danger of being carried to excess, at all events among the children of the upper class. The warnings of Fénélon, Madame Campan, and others, against excitement, and the stirring of children's emotions in play, were disregarded. Colozza in his book on the psychology of Children's Play, notes the following : “ A distinguished German doctor (Friedlander) was astonished on his arrival in

France to see to what a length they had gone in seeking to promote liveliness in children. 'I had the impression,' he says, 'that mothers played too much with their children in the earliest years, and promoted liveliness too early. In Germany mothers keep their children calm and resting.' "

Basedow, the son of a Hamburg hairdresser, and the friend of Goethe and Lavater, was inspired by Rousseau to start his famous school the Philanthropinum, where children were to be treated as children, and work was to be play. Space does not permit of an account of the many excellent educational games played in this school, but a good compressed description may be found in Mr. Quick's "Essays on Educational Reformers."

August Niemeyer, author of "The Principles of Education and Instruction," recommends play as a means of bodily, intellectual, æsthetic, and moral education. He calls the active bodily plays of young children "natural gymnastics," and says that such should be encouraged and should precede artificial gymnastics. After examining the qualities of various games as physical training, he gives a chapter on toys and playthings, in which Locke's advice that children should

make their own playthings is reiterated. Finally, he recommends a close supervision of the games of children to the end that only the best games be chosen for play.

In this connection Ferrante Aporti, the Italian educator, has some excellent advice to give. In his "*Manuale di Educazione ed Ammaestramento per le Scuole Infantali*," published about 1840, he writes : " In public schools for children games must be carried on with order and regularity. Discipline is necessary, otherwise it would not be possible for the teacher to supervise and instruct all the children. One must be careful not to compel a child to take part in any special game, but wait until the child finds pleasure in it from seeing its companions carrying on the game."

Jean Richter writes at length on children's play in Book III. of "*Levana*." Richter calls play the first poetry of the human soul, and says : " The usual games of children, unlike ours, are the expression of serious activities, clothed in lightest wings." The chapter is full of beautiful thoughts expressed in poetic language, but with all there is good practical advice. Speaking of toys we find this passage : " But let there ever

be, if many games, yet few playthings. Give no plaything whose end is only to be looked at; but let every one be such as to lead to work." Richter does not believe in too much supervision in play, remarking, "I dread that grown-up hairy hand and fist which dashes the tender fructifying dust of childhood's blossoms." In some miscellaneous observations at the end of the chapter he refers to that first favourite among the games of little children—hide-and-seek. "Children love no plays so much as those in which they have something to expect, or to dread: so early does the poet, with his knot making and loosing, play his part in man." One last quotation: "For every child a circle of games and real actions should be provided, composed of as many different individualities, conditions and years as can possibly be found, in order to prepare him in the *orbis pictus* of a diminished play-world, for the larger real one. . . . Moreover, I would propose pleasure and playmasters as the precursors and leaders of the schoolmaster—and also play gardens. And I am just reading that Grabner, in his travelling description of the Netherlands, gives an account of play schools to which the Dutchmen send their children sooner

than to the schools of instruction. Certainly, if one of the two must fall, it would be better the former should continue in existence."

We have now come to the great philosopher of play, and founder of a system of education in which play is all in all. This is not the place to attempt an exposition of the educational writings of Friedrich Froebel; his masterpiece, "The Education of Man," is accessible to all, the only matter for regret being that the number of works expounding Froebel and Froebelianism has grown so large that the original source has become neglected. It is sad to see the increasing number of kindergartens in which the professed followers of Froebel astonish the children with inexhaustible enthusiasm and elaborate apparatus. These wonders are far removed from Froebel's simple ideas of self-activity and self-expression.

Play is thus defined by Froebel: "Play is self-active representation of the inner—a representation of the inner from inner necessity and impulse." One short passage in "The Education of Man," sums up Froebel's view of the significance of play. "The plays of childhood are the germinal leaves of all later life; for the whole

man is developed and shown in these, in his tenderest dispositions, in his innermost tendencies. The whole later life of man, even to the moment when he shall leave it again, has its source in this period of childhood."

We may now close this chapter with a few brief references to contemporary writers on play. First, we should mention the two works of Professor Karl Groos*—"The Play of Animals," and a subsequent volume, "The Play of Man." Both books have been translated into English, and published both here and in America. Groos' biological play theory has already been discussed; in his section on the pedagogical significance of play, he refers to three imperative duties cast upon every adult concerned in the training of children with regard to play. These are: To encourage children to play; to direct their play, so as to promote good and useful games; and thirdly to supervise play in order to discourage all injurious or improper forms of play. We quote a short passage in which Professor Groos refers to the need for directing children's games. "As the population of our cities grows more crowded the need for intelligent direction is

* Professor of Philosophy—University of Basel.

becoming evident. City children grow up under unnatural conditions, and opportunities for play, especially health-producing movement-play, should be provided artificially, space devoted to it, needed aids furnished, and the effort made to introduce the most useful and attractive gymnastic plays to the children. The growing interest of all classes in such efforts encourages the hope that the damaging consequences of our modern methods of living may be effectually counteracted in this way."

Mention has already been made of Dr. Stanley Hall's book "Adolescence," in which is set out his recapitulatory play theory; also the late Professor Lazarus' little volume, "Die Reize des Spiels." One of the most instructive books on play is that contributed by Dr. G. A. Colozza, Professor at the Royal School for Women Teachers of Gymnastics at Naples. His valuable work, "Il Gienoco nella Psychologia e nella Pedagogia," has been translated into German for the "Internationale Paedagogische Bibliothek" by Chr. Ufer.

Great Britain has not added as yet to the literature on play. A few pamphlets, dealing with various aspects, have appeared from time to

time, the most important being one entitled, "What is Play?" This appeared in Edinburgh in 1877, and is long since out of print. Its author, a medical man, describes it as a "physiological inquiry," and as such it contains some useful information regarding the physical training of games.

In America there are many writers contributing valuable articles to the "Pedagogical Seminary" and other educational publications, but, as far as we know, apart from works dealing with the games themselves and how to play them,* there is only one book on Play. This was published five years ago, and is the work of Mr. George E. Johnson of Pittsburgh. We have no hesitation in saying that "Education by Plays and Games" is a book which every teacher and child-lover would do well to possess, its only fault being that it is all too short.

This chapter is far from being a complete record of the references to Play in educational literature, and doubtless the reader will become aware of important omissions, especially among the German pedagogical writers of the eighteenth

* *E.g.* "Playground Technique and Playcraft," by A. and L. H. Leland.

century. For example, no mention has been made of the work of Guts Muths—his book “*Spiele zur Uebung und Erholung*,” published in 1796, was probably the first book on the subject in the German language, but, unfortunately, the present writer has not been able to see a copy.

As regards contemporary literature on play, this falls into three classes: An occasional chapter in a work on Education or Psychology (*e.g.* the chapter in Mr. McDougall's “*Social Psychology*”); contributions to educational periodicals, mostly American; and technical books on games, folk dances, play apparatus, and play-ground management, these last being almost exclusively American publications. An excellent Bibliography on play is given at the end of Mr. Johnson's book, “*Education by Plays and Games*.”

CHAPTER III

THE PLAY PERIODS

MOST writers on children's play divide childhood up into periods, each one of which, it is stated, has its characteristic games. For purposes of comparison we may take some examples.

Dr. Drummond writes of three play periods—

(1) 0-7 years—when child is gaining mastery over his bodily powers.

(2) 7-12 years—when the intellectual powers are strengthening, and the spirit of emulation rules the games.

(3) 12-16 years—which is termed the social period, the period of team games.

Irving King, in the "Psychology of Child Development," makes three divisions—

(1) Birth to 7 years: "the interests of this period centre about the direct activities suggested by the immediate objects of the environment."

(2) 7-9 years—a period of slow physical development. Competitive games. Motor co-ordinations and sense judgments developed.

(3) 10-12 years. Most vigorous period; social instincts strengthening.

The author mentions eight and twelve as two critical ages in childhood. At both times there is an unbalanced feeling; one, at eight years old, due to a disparity between image and motor adjustment, and the other at twelve due to a disparity of self and the complex social situation.

Dr. Luther Gulick* refers to four play periods—

(1) 3-7 years—imitative.

(2) 7-12 years—individualistic and competitive.

(3) 12-17—team games.

(4) 17-23—social play.

This is the same division as Dr. Drummond makes with one period added.

Mr. George E. Johnson, author of "Education by Plays and Games," has five play periods—

* ("Some Psychical Aspects of Physical Exercise," Pop. Sci. Mo. 1898.)

(1) 0-3 years—development of senses : gaining control.

(2) 4-6 years—motor activity : imitation.

(3) 7-9 years—less motor activity : games of skill.

(4) 10-12 years—acquisition of skill : pets : collections.

(5) 13-15 years—social games : hero worship.

This division adds a period at the beginning, and splits the 7-12 period up into two—over 10 years and under 10 years.

The American Committee, formed to draw up a course for the training of play teachers, divides the play periods as follows—

(1) 0-5 years—imitation and dramatisation.

(2) 5-10 years—self-assertion : individualistic games.

(3) 10-15 years—loyalty : team games.

(4) 15 onwards—recreation not play.

Finally, Miss Jessie Bancroft, author of "Games for the Playground, Home, School, and Gymnasium," while stating that "it should not be inferred that any hard and fast age limits may be set for the use of different plays and games," divides childhood roughly into three periods—

(1) 0-6 years—repetition : impersonation.

(2) 7-12 years—endurance : beginnings of team play.

(3) 12-15 years—team play.

Miss Bancroft also gives a separate list of games suited to each year from 6 years old to 14.

There is little variation in these divisions of the play periods. Mr. Johnson's division at the age of 10 is one that it is well to make. The self-assertive individualistic age of 8-10 needs to be distinguished from the period 10-12, when the social instincts are developing. Discarding the first period of babyhood, and making three divisions at the ages of seven, ten, and puberty, we get four play periods—

(1) 0-7 years.

(2) 7-10 years.

(3) 10 to puberty.

(4) Puberty to adolescence.

This is as good a practical division as need be, and a study of the characteristics of each of these periods of childhood will be of the greatest assistance to those who have the direction of children's games. These characteristics are determined by the stage of mental and physical development to which the child has attained. Play is the ideal field for the development and

cultivation of instincts. Certain instincts, or groups of instincts, seem to appear in children at certain ages—the self-assertive, the acquisitive, the social instincts, each group tends to manifest itself in the child when a certain uniform stage of development is reached. Every instinct is capable of direction in either a right or a wrong direction. Curiosity, pugnacity, acquisitiveness, are some instincts which need direction, and which may develop virtues or vices. Also there is a maxim to bear in mind, when seeking to turn the instincts to account in education, and that is “strike while the iron is hot.” There are a number of predispositions, hardly sufficiently deep-seated to be classified as instincts, which have a way of appearing in childhood and vanishing again, perhaps for ever, if not exercised. Suppose a predisposition to construction (*i.e.* making, building, designing), we believe this appears at some period or other in the childhood of every boy. In some cases it is so strong as to persist under all circumstances. In others, where it is not so strong, without encouragement the desire fades, and probably from henceforward the boy is no use with his hands at making anything. Similarly with the love of music, dancing, and

art of all kinds, there is a psychological moment in every childhood when these capacities can be cultivated easily and naturally; if the opportunity is missed, however, then it may be no easy matter. Here is the strong plea for variety in games, and also the reason why every parent should know something of the characteristics of the play periods. To stand ready to help to the fullest development by providing the best environment is the utmost that can be done in education. The watchful mother, who knows when to look for the appearance of these precious forces, and how to direct the play interests of her children, is utilising the best possible means of bringing her children to their fullest development. By widening the play interests of children we give opportunity for the development of all their manifold faculties; and in the direction of their play interests, we may best foster those traits which build character and combat those that destroy it.

Some account of the characteristics of the four play periods—birth to seven, seven to ten, ten to puberty, and puberty to adolescence—follows.

CHARACTERISTIC GAMES OF THE FOUR PLAY PERIODS

Period I.—Birth to Seven Years

The play of young infants consists in the simple bodily movements of kicking and stretching; the pleasure derived leads to more complicated movements, and incites to the first attempts at crawling and walking. Another form of play is in experimentation with the senses, seeing, touching, smelling, tasting, hearing. The handling of new objects is always a source of delight in which smooth shapes seem to afford the greatest pleasure, the object being carried to the mouth for purposes of more intimate acquaintance. Reaching out to grasp bright objects occurs as early as the seventeenth week, according to Preyer. Grasping and letting fall is a game beloved of all babies and develops into throwing objects out of the cradle, cot, or perambulator as long as anyone will go on picking them up. The pleasure here is described as the "joy of being a cause." Experimentations in sound follow somewhat late, not as a rule until the second year, then banging on tables and trays with a spoon gives great satisfaction. Imitative

movements begin about the seventh or eighth month and afford pleasure. Once acquired any movement is liable to be repeated, the pleasure being in repetition and the skill acquired. Preyer observed a child, aged one year and two months, to take off and replace the cover of a can no less than seventy-nine times in succession. Sound play, in the early part of the second year, is very common—crowing, and clucking, and all manner of odd noises prepare the way for the first attempts at speech. All forms of experimentation connected with the development of the senses, the growth of the brain, and the control of muscular movements, form the characteristics of the plays of infancy.

When the child can walk the same forms of play along the lines of experimentation and imitation persist, but in a necessarily larger field. Swinging, rocking, pushing and dragging carts, climbing on and off sofas and chairs, all produce new sensations and give a sense of power which make them favourite forms of play. When the child is four, or five, ring games, being the dramatisation of daily conduct, are popular. The ideal and typical one is “Here we go round the Mulberry Bush,” wherein the

occupations of daily life are re-enacted to a running refrain.

But surely the most universally popular game for little children of three to six is the ancient and glorious game of mud-pies. Have you ever noticed the children of the slums playing in the streets? The little ones of four or five years old are sitting on the kerbstone, or in doorways, filling an old can, a paper bag, a match-box, anything, with mud or stones. Having filled the can they solemnly empty it. This is the game of mud pies, and its devotees want nothing better. The child of six wants to do things with its hands; it wants to manipulate, to experiment. Here is the subject for the sand-pit; in the pit he has the comfortable, plastic, pleasant-feeling material that will do what he tells it, and stay where it is put. Why is it that children of this age are so perfectly happy on the sands at the sea-side? It is because sand is the ideal material for mud-pies. Mr. Joseph Lee has said that he is convinced that sand had something to do with the shaping of a baby's hand. The baby's hand seems to remember sand from a remote age when man was an amphibious beast living on the sea-shore.

Every backyard where there are children of this age should have its sand-pit. A wooden box 10 by 8 feet, with sand a foot deep. A plank across, a tin pail, a trowel, and a few bits of stick to poke in and embellish the castles. That is the whole equipment.

The age of six to seven is a special period for dramatic games. Huxley said that the only way to know how a crawfish feels is to be a crawfish. The child of this age is interested in what it feels like to be a horse, an engine, a bird, a shopman. He feels that the only way to know what these things are is to be them. He is driven about as a horse stamping and pawing; he puffs and whistles as an engine, or imitates papa cutting off legs, or selling sugar. By these means he is getting on friendly terms with the common objects of his environment.

Very few playthings are required at this period. It is, however, a great age for dolls. These have to play many parts, and to this end those dolls are best that are not definitely anything. It is often remarked how seldom children care for elaborate toys. The reason is simple, a child likes a toy that is adaptable, which he can turn into anything he pleases. An elaborate doll,

the living image of a real baby, or a musical comedy actress, as the case may be, is stereotyped to one character. The mechanical man who walks pushing a barrow has only the one accomplishment. He can never be anything else—he is a barrow-pusher. We venture that no mechanical toy has ever really endeared itself to the possessor; or, if it has, it has been through some extrinsic quality, not perceptible to the grown-up, and probably not in the least relative to its functions. The most popular toy of this age for girls, and very often boys as well, is usually a doll of some form. Often reduced to a mere rag or a bit of stick, by the stress of effusive demonstrations of affection and hate, this article will be a constant companion. Sometimes it is recognisable in outward form as a wooden horse, a rabbit, or a bear; sometimes a door knob, or the remains of a monkey on a stick; whatever it appears to us to be, or have been, to the child it is “it.” The sharer of his joys and sorrows, the silent recipient of his most intimate confidences. All parents are familiar with this characteristic of the play of children under seven. The fashion to-day is in teddy-bears. How many hundred thousand little ones to-night have a teddy bear tucked up in

bed with them. In these cases the child and the toy seem to be one. The dolly must accompany them everywhere, must share rewards and punishments, be kissed good-night, and greeted in the morning. Why? It may be that the coincidence of this form of play with the period of awakening consciousness of self is the clue. The child's first feeling of self often appears with a suddenness which is overpowering. We remember the case of a little boy of five found howling on the stairs. No explanation was forthcoming until the stress of a really terrible outburst of crying had been soothed, then the only explanation was, " 'Cos I thought of just me." Perhaps this first beginning of self-feeling is so strong that another being must be created to enlarge the field of sympathies. The embracement of another "me" may serve to alleviate the strength of this feeling. Perhaps after all it is the exclusiveness of possession, or the instinct of sympathy, which demands a companionship of intimacy closer than any human relationship affords.

To sum up, the characteristics play of this period are of experimentation, and result in the acquisition of muscular control and the enlargement of experience.

Period II.—Seven to Ten

This is the individualistic period of competition in games and of self-assertion. The child of this age comes into closer contact with social relations than in Period I. without any better understanding of them; the result is a selfish, lawless individual eager to demonstrate his superiority, if necessary by force. The games of this period continue active, but environment plays a bigger part in them. The average boy is unfortunately pledged to cricket and football even thus early. It is a great pity that cricket and football are the only games provided at school for little boys. This specialisation in games, which is a feature of every preparatory school, seems to be a great neglect of opportunity. The mischief is that only the one ideal being presented to the boys, those who are not successful lose heart and are left unprovided for. It is a splendid sight to see the little heroes of the preparatory school first elevens at their cricket and football matches, but it is equally distressing to watch the apathy of the play of the less successful boys in the school among themselves. There should be more variety in the boys' games at this

age. In the holidays these boys will descend to Red Indians, pirates, burglars, and all the real games of boyhood with zest.

Little girls of this period are growing out of the singing games, and the age of dolls is at its height.

Miss Alice Ravenhill's questionnaire regarding favourite toys shows the doll interest to be strongest in little girls of eight, no less than 97.75 per cent. out of 389, putting their dolls first. In a total of 4202 girls between three and thirteen the choice of dolls as favourite toys never dropped below 65 per cent., except in girls of thirteen years old, when it appears as 55 per cent.

The age, when to stand with hands joined in a ring was in itself a game, has gone for girls, and the period is less social.

An æsthetic sense appears, and dolls are chosen on the score of beauty, and real golden hair. The self has grown apace, but remains socially unadjusted. Self-assertion is very characteristic of nine or ten years old. In girls it frequently finds expression even thus early, in clothes and invidious comparisons. In boys it is usually, 'I can throw further than you can.' Pets of

all kinds are useful playthings at these ages. Children should not be entrusted with the care of animals before the age of ten.

However great a fund of make-believe play a boy has, at the age of ten he is usually calling for more elaborate properties for his dramas. He feels the need of real things—air-guns that fire lead slugs, sailing boats, penknives to scalp with. We might call this the age of self-assertive feats and penknives.

It is not uncommon to find a slight falling off in the popularity of active games at some time or other at this period. Physically it is a period of slow growth, and the increased demands upon the heart in proportion to the muscular growth of that organ, together with the disturbances accompanying second dentition, sometimes give cause for anxiety. Individualism, competition, emulation, the instinct of self-assertion—these are the prevalent forces, and their influence should be remembered in the direction of the games.

The over-taxing of strength at athletic sports is very common amongst little boys of nine and ten. There should be no long races, and not more than two or three events attempted by one boy in an afternoon, considering the emulation,

the excitement, and the disproportionate development of physical strength at this age.

Girls may be expected to be beginning to climb trees at the close of this period, and the only comment is the more the better.

For boys and girls this is a transition period ; the transition period to childhood ; the preparation for the climax ; the gathering of forces for the great acceleration of growth which is the feature of the next—the most interesting and typical period of childhood.

Period III.—Ten to Puberty

The period ten to twelve is the golden age of childhood. It is the period of greatest vitality, of greatest immunity from disease, of greatest desire for freedom and play, of fullest life. The individualistic age is passing, and a better understanding of social relations is attained. The idea of the subjection of self for the good of the cause begins to enter into boys' games of this period, and the idea is readily embraced. Loyalty as a duty can be realised, though it has a struggle with the individualistic outlook still persisting. Soon after the age of ten the extreme self-assertiveness of boys can usually be toned down by

representing the duty of self-sacrifice for the good of a cause in his games, and the spirit is one worth fostering ; without it there is a risk of a real selfishness becoming permanently grafted upon the natural childish selfishness.

This is above all the period for active running games both for boys and girls. Dr. Luther Gulick, at one time Director of Physical Training to the Board of Education of New York, has said that he would back the best girl between the ages of ten and twelve, against the best boy of the same age in the city at running and jumping.

The average amongst boys is, of course, much higher, so that the hundred best girls would not have much chance against the hundred best boys. Active games, involving running, jumping, and climbing, from the point of view of physical development, are of the greatest value to little girls of this age. Unfortunately, it is a time when many parents think it necessary to lengthen dresses and teach decorum. Very likely they are right. Yet it seems a pity to apply the restraining force too soon, having regard to the value of freedom and exercise at this age, and to the fact that Nature

herself is so soon to turn the tomboy into the young lady.

The better understanding of the social relations is a characteristic of the close of this period. This is often achieved by a series of practical experiments. What is it that papa does at the mysterious "office"? Why *must* he catch the 9.23 every morning; who makes him? The differences between self and the stable boy are discussed in a lengthy exchange of confidences in the stable loft; and the reason why the gardener is cutting the grass while papa is smoking his cigar, may or may not be extracted from the former in cross-examination. There is also a desire to test the relationship between themselves and grown-up authority. Are these laws and customs of parents real things? It is the parent's business now, if ever, to see that these nursery rules stand firm. Children have no dislike of discipline, and the feeling of a social framework strong about them is a comfortable one. Spoilt children, who have not learned obedience and respect for rules, have a favourite form of naughtiness which can be classified as a game. The game of "nurse-baiting." From one minor offence they proceed to another, then they become really

naughty. At each fresh victory they become more abandoned, and, it may be added, more miserable; they go on from one outrage to a worse until they find at last a restraining force, then they are satisfied. It is a degrading pastime both for the children and parents. The latter are almost past praying for, and the former the victims of a cruel wrong.

It is difficult to know what more to say after having pointed this period as the climax of childhood. The child of ten to twelve is more truly a child than he has ever been, or ever will be again. The love of all kinds of games is at its height, and if there is anything of value in play, all kinds of games should be available. It is as though Nature had said to the child, "I will now give you two or three years for your own, make of them what you will." They are the years of opportunity. Opportunity for the acquisition of skill, the formation of habits, the foundation of character. In this lull before the period of stress all manner of instincts appear for guidance, all manner of interests to be fostered for future use. Every activity of school or playground indulged in now will mean something in after years. Memory, judgment, reason are fresh

faculties in process of formation at this age. They require healthy exercise to grow strong and acquire balance. This is a great age for reading, with some children, and in this field the ideals, more precious than any of the child's possessions, will shape and develop. Generally speaking, however, the preference is for vigorous games.

Miss Alice Ravenhill's inquiry into the play interests of children, of which mention has already been made, shows that the preference among children from three to thirteen is for active social games. Individualistic games of skill are at the height of their popularity at eight to ten years old. Dramatic games dwindle in popularity from 17 per cent. of games mentioned at three to five years old to only 3 per cent. at thirteen.

Miss Ravenhill tabulates answers to the further query of why the games mentioned by the children were their favourites, as "subjective," or because of the pleasure they afford, and "objective," or because of some ulterior motive such as "makes me think" or "makes me healthy." As might be expected, the subjective answers never fell below 50 per cent., and averaged for boys and girls from 98 per cent. at three to five years old

to 68 per cent. at twelve years old. We feel convinced that an average of 48 per cent. of boys of twelve, answering that they played their favourite games with an ulterior motive, is very misleading. Answers to questionnaires of all kinds are misleading, and from children especially so. Children are naturally anxious to please, and to make the answers expected of them. There is obviously some virtuous justification in the announcement that games "teach me to be careful," or "learns you to make a living." Miss Ravenhill admits that these answers are untrustworthy, and quotes the result of a similar inquiry made by Professor Grant Chambers of Pittsburgh University in which he says that only 3 per cent. of the groups of reasons given could possibly be construed as having a future or utilitarian aim. Personally, we should be inclined to mistrust even the 3 per cent. Our own experience of the use of the questionnaire has led us to abandon it as an altogether unreliable means of extracting information from children. To begin with such an inquiry can only be done through the schools, when the teachers, no matter how carefully they follow instructions, inevitably influence the answers returned. It is impossible for a teacher

to answer questions and give advice on the writing of the answers, without giving a lead to the children. And it is equally impossible to get satisfactory written answers from young children unless the teacher does intervene with some explanation.

To return to our child of Period III., we may say a word in conclusion as to the training of the imagination, through which the æsthetic feelings will develop. It is not possible, in such matters, to act directly upon the subject ; but only upon the environment, a good concert, beautiful pictures, the view from the hill or the sun setting over the water. We can only lead the child into the pastures, and watch in silence. Yet we have but to enlarge the field of beautiful things sufficiently, and we may be sure of some response, even in children of this age. We cannot teach beauty, to point it out is a fruitless task, but we can bring it within reach ready to be embraced.

It is no ground for disappointment if the golden age of childhood appears indifferent in matters of beauty. The first appreciation of art belongs more essentially to the succeeding period ; only it is well to be prepared, and interests in the beauty of music, form, and colour often

appear at this age. It is vital to provide for these needs as they appear. Without encouragement they are apt to disappear again perhaps for ever. The moral of this is to be ready when the time comes to afford these preferences opportunity and encouragement, and this is the moral for the direction of play at every period.

Period IV.—Puberty to Adolescence

With the commencement of this period childhood is at an end. The child is on the threshold of a new life with new interests and new ideals. Every parent should know something of the nature of these important changes and their effects. Dr. Stanley Hall's classic work on "Adolescence" deals with every phase, and should be referred to by every mother.

Those who wrongfully regard children as little men and little women, will not be impressed with the importance of this wonderful period. Those who know children better will realise the magnitude of the change from childhood to adolescence. With the birth to what is virtually a new life, the harmony of the old is rudely broken, and it is small wonder that the rush of new feelings

and thoughts should bring a sense of bewilderment. In most children these changes occur between the ages of thirteen and fifteen.

Setting aside the demands of the great physical changes, the psychic disturbances alone make this a period of great nervous stress. "Youth awakes to a new world and understands neither it nor himself." All the senses undergo a process of change and new feelings and emotions arise with an ungoverned intensity. Thus the period is marked as one of emotional instability. A general tendency to introspection and self-consciousness is a marked characteristic, and is best regulated by active games to divert the interest away from self. The hero worship common with boys and girls at puberty is helpful to this end.

Many boys and girls of this age have their interest centred in the welfare of school athletics, and in the prowess of their heroes. The influence of adults, which was at its lowest ebb in Period III., is now at its height, and it is the parent's opportunity for fixing permanent interests in literature, science, and art. The closest friendships are formed centred in common interests of work and play. The awakened consciousness

of sex appears to make members of the opposite sex to some extent repellant and boys and girls, who formerly played together, now draw away to their own kind. Generally speaking girls lose their interest in active games, and spend more time in reverie and books. Both boys and girls imitate their elders, especially the selected heroes.

For girls much may be made out of an awakening love of nature and animals. Expeditions into the country on foot, and by bicycle, collecting specimens, and keeping pets. More active games such as hockey and tennis should certainly be encouraged, though overstrain must be carefully avoided. Even more care is needed to avoid overstrain in the school-room at this period, overwork for examinations, and to gain distinctions and prizes being very common. Not more than forty hours' work per week should be attempted, and nine or ten hours' sleep each night are required.

Dr. Scharlieb has turned her attention to the recreational activities of adolescent girls, and recommends swimming, rowing, bicycling, and especially all forms of team games, such as hockey and basket ball. She says: "The qualities that girls are supposed to lack, especially corporate

sense of honour and corporate unselfishness, are those qualities which are bound to develop when team games are played in the proper spirit."

Besides these games folk-dancing is recommended by all experts as equally beneficial to health and spirits. Gymnastics of the right kind are extremely useful in physical development, and most girls of this age, given the right sort of woman instructor, take kindly to work in the gymnasium.

The girls' branch of the Public Schools Athletic League, New York, publishes an excellent handbook on Girls' Athletics. The policy adopted by this society in their organisation of athletics for girls is summarised thus :—

1. Athletics for all the girls in the public schools.
2. Athletics within the school and no inter-school competitions.
3. Athletic events in which teams (not individual girls) compete.
4. Athletics chosen and practised with regard to their suitability for girls and not merely in imitation of boys' athletics.

These four principles seem to be very sound and are carried out strictly. The Board of

Education in New York affords every opportunity for the work of the Girls' Branch of the Public Schools Athletic League, and has appointed the Secretary, Miss Burchenal, Inspector of Athletics in the Public Schools. We quote the following list of suitable athletic exercises for girls from an article by Miss Burchenal.

(a) For young girls—

Canoeing.

Dancing.

Horseback riding.

Rowing.

Running (not more than 100 yards).

Skating.

Swimming.

Walking.

(b) For matured girls (over fifteen)—

Archery.

Basket Ball.

Hockey.

Golf.

High Jumping (not in competition), over
low hurdles.

Lacrosse.

Running (not more than 100 yards).

Tennis.

(c) Exercises to keep the matured girls in health—

Canoeing.

Running.

Dancing.

Walking.

Rowing.

Climbing.

Swimming.

For boys the usual games of cricket and football are almost ideal for the period. It is, however, advisable to supplement these by the cultivation of a hobby along the lines of their interests.

For boys and girls the essential need of the period is for a friend of their own sex, and older than themselves. The natural friend for the boy at this time is his father, and for the girl her mother. If the parents have not the confidence of their children at this age it is usually lost for ever; and at no time does a boy or girl stand more earnestly in need of a confidant.

CLASSIFICATION OF GAMES

The object of a classification of games may be said to be the elucidation of the motives, pleasure, and origin of games, and thus to provide an index to their use. It cannot be

said, however, that the various classifications we are about to consider, throw a great deal of light upon any one of these three aspects. They are, however, not without interest for purposes of comparison.

1. *Froebel*

Class A. Games of imitation	}	Classifica- tion on the basis of plea- sure.
„ B. Games of bodily exercise		
„ C. Games of the senses		

2. *Sikorski*

Class A. Correlation of abstract ideas	}	Classifica- tion on the basis of origin.
„ B. Development of self-con- sciousness		
„ C. Exercise of the powers of representation		

3. *Frau von Chabreul*

Class A. Games of movement	}	Classifica- tion on the basis of plea- sure.
„ B. Games with toys		
„ C. Gymnastics with singing		
„ D. Mental games		

4. *Belèze*

Class A.	Games of motion with and without toys	} Classification with reference to mo- tives.
„ B.	Quiet games	
„ C.	Games of bodily exercise	
„ D.	Games of mental refresh- ment	
„ E.	Games of chance	

5. *Kant*

Class A.	Games of chance	} Classification on basis of pleasure.
„ B.	Games of sound	
„ C.	Games of thought	

6. *Foussagrives*

Class A.	Games which develop muscular activity	} Classifica- tion on the basis of use.
„ B.	Games for the exercise of agility and skill	
„ C.	Games which serve to make the body supple and graceful	
„ D.	Games for exercise of the mind	
„ E.	Games for the develop- ment of the maternal and domestic instincts	

7. *G. E. Johnson*

Class A. Games that conserve the
essential biological
and physiological
growth of children

„ B. Games that perfect the
body as an organ of
feeling, thinking, and
execution

„ C. Games that develop
the elemental indi-
vidualistic virtues

„ D. Games that perfect the
expression of the indi-
vidual in social rela-
tions

Classifica-
tion on
the basis
of use.

8. *Groos*

Class A. Activities resulting from
autonomic impulses

„ B. Activities resulting from
socioeconomic impulses

Classifica-
tion on
basis of
origin.

Under Class A. come—

Ball games.

Destructive and constructive games.

Skipping, etc.

Play illusion games.

Under Class B. come—

Fighting games.

Team games.

Hunting games.

Imitative play.

Class A. is the larger, and applies to younger children.

9. *Richter*

Class A.	Games of the receiving, apprehending, learn- ing faculties	} Classification on basis of origin.
„ B.	Games of the acting, forming powers	

The author calls Class A. the child's experimental physics, optics, and mechanics. He calls them theoretic games of activity from without acting inwardly. Class B. Richter calls practical games of activity from within working outwardly. He suggests that there, perhaps, ought to be a Class C. made of "those games in which the child, lying on the grass, only plays the game, but does not act or feel it." We should call this confusion worse confounded.

10. *Colozza*

Suggests a classification on the basis of the activity of the player (activity here meaning capacity for number and variety of actions). Games may be distinguished by the prevalence of certain physical and mental elements. There are plays which are the equivalents of certain ideas or emotions, or which result chiefly from the imagination. Also there are plays equivalent to the exercise of muscular strength, memory, observation, intellect, or will. An examination of the ruling factors in the different forms of play would give, to Colozza's mind, the most satisfactory classification of games. He points out that a classification on this basis would cover the play of animals from the lowest forms of creation and go through the scale of the higher vertebrate animals to the child of savage races and on to the child of civilised peoples. The higher in the scale, of course, the more complicated the play, and it is this combination of so many, and such various, factors in the play of civilised children that makes a satisfactory classification of their games so difficult.

On the whole we must agree with Groos that

a satisfactory classification of games has not yet been achieved.

Miss Alice Ravenhill's inquiry into the play interests of children, completed in 1910, gives some instructive information. About six thousand forms were returned by boys and girls from three to thirteen answering the questions—

1. What are your favourite games ?
2. Why ?
3. What are your favourite toys ?
4. Why ?

The variety of games mentioned was extraordinary.

A rough classification of them is given by Miss Ravenhill in "Child Study" for January, 1911, as follows :—

1. Ball games.
2. Active social games.
3. Active individual games.
4. Parlour games.
5. Dramatic, or make-believe games.

CHAPTER IV

THE EDUCATIONAL VALUE OF PLAY

“Don’t let your son’s schooling interfere too much with his Education.”—MARK TWAIN.

WHATEVER definition of education we may take, and there have been some hundreds, we find one element common to all, and that is the fundamental idea of development. Every normal child is developing inevitably from the day of its birth, and the most common view of education regards it as directing or supervising this development. From one point of view, however, all development is self-development, and it becomes a question how far education can assist this self-development. It has long since been recognised that education means more than the provision of an environment, yet most school systems aim at little more, and consequently play a comparatively insignificant part in education. The aim of education is to bring every individual self to

the fullest possible development of which he or she is capable. In order for the self to develop it must be active and must express itself. The power of self-expression among children varies enormously, and is hardly ever cultivated in the classroom. The kindergarten and the industrial and reformatory schools are often providing, with their manual occupations, real education ; but most of our elementary schools, of necessity, are pledged to the task of imparting information. As long as the conditions remain as they are this must be so. Educationists are well aware of this weakness ; visitors from other countries are struck before everything with the lack of power of self-expression showed by our elementary school children, especially in the rural districts. There is no fault in the teachers. We take it that there is only one practicable method of teaching a class of forty or fifty children ; they must first be reduced to order, silence, and attention, and then presented with the facts. Having been given the facts they take pen and paper and write them down till they know them. Excellent for the memory, but little helpful for the self. The good children sit and listen, the bad children pretend to listen. " If there is any talking to be done

here, I am the one to do it, thank you," says the teacher.

We see nothing to quarrel with in this manner of teaching children reading, writing, and arithmetic ; but the aim of the elementary school is far above this. We think it would be better for all concerned if it were not. The majority of elementary school children's parents require nothing further, nor do they get it, yet the education authorities feel bound to aim at providing what the parents neither expect nor desire. Suppose the State were to contract to teach every child to read and write and add up, would it not be doing its duty as far as schooling went ; and if this were the extent of the curriculum could not school hours be shortened to four hours a day for six months in the year, thus leaving more time for education ? We do not think that parents would be much in favour of the shortening of school hours, because in a great many cases school is regarded as a place to send children to keep them out of mischief. The suggestion is however that, having provided adequate instruction, the State should provide play and vocational schools, on the lines of the present vocational schools, for the education of children, and that these schools

be open all the year round. There is really nothing startling in such a suggestion. It amounts simply to dividing the instructional from the educational part of the curriculum, and in so doing makes the ideal of elementary education sound more possible. Under present conditions the elementary school is attempting an impossible task, and finds it difficult to please either the parents or the authorities. The Lesson Schools of the State would be compulsory for children from six to twelve; during that time every child would learn in solid fashion the difficult arts of reading, writing, and arithmetic. Thus the utilitarian purpose of the elementary school would be served.

The Play Schools of the State would provide the opportunity for the training and building of character and for self-development, which it is the lofty ambition of the elementary school, as at present constituted, to furnish. In the manual occupations boys and girls could learn the value of work and be guided to the choice of a career. Attendance for a certain number of hours per day might be made compulsory. The occupations would be left entirely to free choice, and we do not think that the cooking and carpentry classes would

suffer unduly thereby from the competition of free games and the gymnasium.

The result of such a system would not upset the ideal of education, but only bring it within nearer reach. The child so educated might be expected to leave the charge of the State at fourteen, or so, equipped as follows :—

- | | | |
|---------------|---|--------------------------|
| 1. Reading | } | from the lesson schools. |
| 2. Writing | | |
| 3. Arithmetic | | |

And from the play schools he or she should have learnt :—

4. To dance well.
5. To play at least one game skilfully, and to know a great many more, as well as many stories.
6. To care for at least one branch of science sufficiently well to carry on its study.
7. To have developed some sufficiently effective means of self-expression to insure an interest in art and some means of satisfying it.
8. To know something of the labour of at least one adult trade.

We think this might be called a grounding in education which would be worth having.

This view of elementary education as neglecting the self-expression of the child does not suggest any fault in method. The trouble is rather a lack of balance in the curriculum, caused by the suppression of a material factor, namely play. Here it is necessary to distinguish play from sport. It is the little children, and youth, of the working classes, who do not play enough. We have before us the idea of education as development, and of full development, reached through self-expression. We have to consider also the three-fold aspect of the ideal education—development of mind, body, and character. Any education which develops unduly any one of these three to the neglect of the others, is one-sided and deficient. We aim at the fullest possible development of all three, and to attain this we have to utilise every hour of the twenty-four of every day. Take the typical day of the elementary school child. Six hours he is at lessons, ten hours he is sleeping, or ought to be ; so far so good, but what of the other eight hours—these are the play hours, and have to be accounted for in his education. In sleep the child's body is

developing, in school the mind is catered for, in play body, mind, and character, can all three be developed simultaneously.

It is the neglect of these hours which makes the difficulty. It is assumed that school with its five hours a day, during term time, has the moulding of a child's life. The long holidays and the larger balance of each day, during which the child is free from school, are not considered. Is not this rather a ridiculous oversight? Why the dust heap round the corner, where the child plays in the evenings, often assumes a larger part in the child's development than the massive red-brick pile which imprisons him from nine to four! The hours in which he is making mud-pies on the kerbstone, storming forts on the waste ground near by, or dodging policemen in the traffic, will probably mean far more in the child's development than the hours spent in sitting and being talked at, because when he is about in mischief with the gang, or exploring in the park, he is *doing*. It is conduct, play, life, something of his own, something individual, something expressive of the self that is in him. That is the road to development—that is education. Yet these occupations

are considered of no account. So long as he does not hang about the house and get in the way, or fall foul of the police, there is no matter. We think that schools and lesson books are required, that beds and food are necessary, but we stop short of toys, playgrounds, and play leaders.

What is the evidence with regard to this large part of the child's day which remains practically unaccounted for? It is simply this: in the majority of cases amongst working-class children, both in town and country, it is so much time wasted and mis-spent. And is this not what one would expect? A child is not able to order its own life; when school ceases, and parents are out at work, the child is left to its own resources, and what poor resources these are. Well-to-do parents are apt to say: "Children should be able to play by themselves—I am sure we used to play alone for hours as children." Quite right, children ought to be able to play alone for hours, and there is no doubt that you did; but then wise mothers and nurses have taught the well-to-do child how to play, and by taking part in games with their children parents hand on the tradition, and provide the starting-point, of a hundred imaginative games which children elaborate and

which last for weeks. The working-class children have none of these advantages. They have, as a rule, no one to teach them games; and games, unfortunately, are not hereditary. The working-class mother has no time to play with her children. If she is of city origin, she herself knows very few games to pass on. Think of the games you played with your mother, of the songs she sang you, and the stories she told you, and think how much they meant in your development. Think of those rapturous afternoons when father joined you in the hayfield, and started the wonderful war game with the magic brook and the enchanted wood in it. Such a game is material for years, especially when the fountain head can be appealed to for the working out of its various ramifications. Think of these things and their importance in your mind's development, and then consider how many of these advantages are open to the city child of the slums. All very well for you to say: "Children ought to be left alone," or "I should think most children could invent their own games." Do they? Can any one mention a single game invented by a child? Who invented "Hide-and-seek," "Touch last," and "Rattles"? And as for the imaginative

games we have been discussing, their origin can always be traced to mothers, nurses, books, uncles, and elder brothers and sisters. Of course, once you have shown the child the way, and provided the stories and legends, the rest is easy, and many children need no further initiative. We may have played these games at nine and ten years of age without any adult assistance, but then we had years of training and a stream of fairy lore to draw upon. Even so, we can remember afternoons that flagged, until some kindly grown-up had been tapped for fresh ideas. To invent a game is a noble achievement, and quite beyond the capacity of the average adult. Try it at a children's party. The idea that given leisure people can always find recreation is not true, even in the case of adults. The story of the 'bus driver, who had driven without a holiday for fourteen years, and who could think of nothing better to do on his long-expected holiday, when it came, than to go for a ride on a 'bus, seems to us true to life. And yet we are to assume that little children can be left to invent their own amusements. Those who make such statements must be very poor observers of children. One might have thought that the necessity of

teaching games to children would have been accepted without argument, but since experience shows the contrary, it may be excusable to continue on this theme. The boys of ten and twelve of a village school in our neighbourhood knew nothing of football until the advent of their present schoolmaster. They would put a football down and kick it from one to the other, but they knew nothing of the game or the rules. The girls of this district knew positively no games except "Tag" and "Skipping." We showed them "Jackstones" and "Hop-scotch," and in a week these games had spread for miles. Nowadays the infant department provides a number of singing games, and their use has proved of inestimable benefit. More games, however, are wanted; three or four games in a community are better than nothing, but there is an obvious advantage in variety. Idleness is hateful to children, and they are only really happy when occupied. Thus, in default of games, it is far better that they should dig in the garden, or be busy about the house, than engaged in aimless swinging on a gate or wandering the streets.

Parents do not realise the importance of activity and the need for doing which a child

feels so strongly. It is the process of development—the self calling for expression. The joyousness of play, the delight in games, springs largely from the satisfaction of this deeply-felt need of self-expression; without such opportunity the child feels “at a loose end,” listless and discontented. The wrong done to children by denying them the proper opportunity for play and games is not in the denial of pleasure, but in arresting their normal development.

The child growing up in an environment without proper play facilities will never reach a normal standard. It will be stunted mentally, physically, and very probably in character as well. And now in England to-day, with our huge industrial population, we are facing the fact that quite half of our children are growing up without sufficient opportunity for play, to the serious detriment of their development.

Play is not a luxury but a necessity; it is the serious business of a child's life, indeed for young children it is life itself. It is time we outgrew the confusion between children's play and recreation, and recognised that play is something the child needs as it needs light and air. The identification of children's play with adult recreation

is a mischievous delusion existing in the minds of many persons. "All work and no play makes Jack a dull boy," we say good-naturedly. As a matter of fact, if Jack is over forty the maxim is well enough; but if Jack is a child all work and no play is going to cut him off long before that age.

We are afraid a number of people think that children need play as a relaxation from school. Children's play, they imagine, is recreation after work, like papa's Saturday golf. There could not be a more hopelessly mistaken view. The chief difference lies in the fact that they serve totally different ends. Adult recreation exercises the body, and very possibly, if in moderation, refreshes the mind. Children's play is not a means to an end but an end in itself. It is the development of the mind and body and the whole being simultaneously. It is Nature's growth—not the growth of one faculty, but of all. Children do not play deliberately for ulterior motives; with them it is play for play's sake; play is life, they live to play; they are children because they play. The pleasure the adult derives from recreation is a base joy in victory, a delight in skill, or in the feeling that his liver is benefited;

the child's pleasure in play is in the thing itself, the pure joy which Nature has ordained to accompany the satisfaction of all deep-seated instincts. Nature has provided a prolonged period of immaturity in which the child is to play, and impels him to such activities by the incentive of pleasure which accompanies all vital acts.

Children love play as all young beings love life, because life is play. The child's life is one of physical, mental, and moral development. Development means self-expression, self-expression means activity, and activity for the child means play. In a world ruled by wise men, who have most of them completely forgotten what it feels like to be a boy, it is not unnatural that the importance of play should be underestimated. Nor is it surprising that those who do think on the subject should class children's play as a puerile form of adult recreation. A man to whom golf has become a necessity is perhaps more tolerant towards play than one who has no interest in games, but on the other hand he is more inclined to the delusion that play is merely useful relaxation from school. Thus, though he may agree that play is advisable,

and even necessary as a supplement to school, he can never, from the adult games-player standpoint, come to view play as vital in childhood.

How many of the errors in the up-bringing of children can be traced to this same source—the application of adult standards to childish conduct ! The interpretation of actions and motives according to what they mean to us, rather than attempting to understand what they mean to the child. Children are not little men and women. The difference between ourselves and these strange folk is not merely a question of degree, or even of mental content. Imagine your individual being, unfettered by any considerable modicum of self-control, and unbound by habit or convention, launched in a world unrealised and unknown, and so left without reason or judgment to the call of an incalculable number of primitive instincts and desires, and you have a picture of yourself at ten years old. Let us then now and for ever cease to class “hide-and-seek” as a trivial pastime, because *we* find it so; and to suppose that children’s games mean no more to them than do our village cricket matches.

Let us then suppose that activity and doing are

necessary to development, and agree with Montaigne that a child's most serious occupation is his play. If play is after all not a trivial waste of time to be indulged in children, but a serious factor in education to be encouraged, what can we do to help? Well, we can provide material. We cannot teach children how to play, Nature has done that, but we can provide the material—the games. Children have inherited the desire to play, but they have not inherited the games. Children's games are mostly a matter of tradition, the natural tradition-carrier, the natural teacher of games, is the mother. All mothers teach their children the first games. The mother who shakes a rattle before the baby is providing a game; it is when the demands of children grow more exacting that the mother very often fails nowadays. The truth is that the game traditions have been broken.

With the unnatural conditions, induced by modern industrialism, and with the advent of compulsory education has this been brought about. The competition of the cities, women's work in factories, the struggle for the bare necessities of food and drink, and the lack of leisure, have succeeded in two or three generations in

breaking up these traditions, so that we have a large class of mothers with no games, no songs, no stories, to pass on to their children.

It has been a common experience in orphan asylums for years past to find that the children without parents do not know how to play. They know nothing of skipping, hop-sotch, prisoners base, tag, or hide-and-seek. To-day we have a large class, outside these unfortunate little ones, who are in similar plight. The result of this is inevitably arrested development of mind, body, and character. The child without play is imprisoned within walls which make expansion impossible. Interests and tendencies appear and, without satisfaction, atrophy. It is true that it is impossible for children to grow up in an environment providing positively no outlet for their activity. Nowadays there is always the school; but how little can, or does, the modern elementary school achieve in developing the child's interests? Sir John Gorst, in a recent interview,* in speaking of the elementary school, is reported to have said:—

“ Our system is to do our very best to kill all the child's natural gifts, all its initiative, all its

* *Daily Mail*, December 20th, 1911.

curiosity, all its desire for knowledge. We do this by putting it into a class where it is obliged to sit still and not allowed to speak. If it does speak, it is ordered to keep silence till it is spoken to."

This may be an extreme view, but it is certainly not untrue to say that the condition of many a child, on leaving the public elementary school, is such that his interest in every subject touched upon in school has been diminished. He flings his books away from him for ever, and it is a slender chance that in the critical years that follow he will have sufficiently recovered to give books another trial. If this view is justified it shows the system in its results to be not only useless but positively harmful. Mr. Bernard Shaw has frequently amused himself with this theme. In the report of a recent lecture to teachers ("Journal of Education," September, 1911), he is noted to have said:—

"One of the causes of that intense detestation of talk about religion so characteristic of the English people is that the Bible has been made to serve as a school book.

"The boys and girls who have had Shakespeare forced upon them as a school text become the

men and women who never go to any other play than a musical comedy, and who never dream of opening a book that has the word 'Shakespeare' on the back."

We look to education to widen the field of our interests, not to restrict it. If this indictment be just, then the sooner we have play schools the better. In appealing for more play in education it must not be thought that the idea is to make all school work easy, or even attractive. There is a place in school work for the dull and difficult as something for the boy to tackle and overcome. It is not the difficulty of school work that sickens boys and turns them against it, it is that they find themselves before tasks barren of meaning. In such labour there is no appeal, there is nothing to call forth the response which the self is so anxious to give forth.

Robert Louis Stevenson, writing of boys, has said, "making believe is the gist of their whole life," and we are inclined to think, if we could get at the facts, that in the case of a great many children school tasks are made tolerable only by their transformation into something other than what they really are by the exercise of this power of make-believe. For example, the apparently

aimless pursuit of unravelling a Latin unseen becomes a tolerable task when the boy imagines himself an Egyptologist of European reputation engaged upon an obscure inscription. It is, of course, an easier task to import meaning into some school tasks than others, but the child is ever in search of reality—that is to say, in search of things that are real to him. Arithmetical problems involving trains and bridges are always more popular than mere abstract questions for this reason. We feel convinced that this resort to make-believe in school work is far more common than teachers are inclined to think.

An interesting book in this connection is Miss Harriet Finlay-Johnson's "The Dramatic Method of Teaching." This is the story of how the ingenuity of the headmistress of a rural elementary school was able to use the children's aptitude and love for "making believe" in teaching them their lessons. One need feel no surprise on reading this account and learning that the children were often at the school an hour before the opening and that they had to be driven away at night, for they were at the one really serious occupation of childhood—playing. Playing, as less fortunate children do not know how. The

moral of the experiment is simply this—if you can present the learning you wish to impart in the form of a play, which the children can act out with wooden swords and all, they are with you, and you can never tire them. Unfortunately it is beyond the capacity of most teachers to dramatise the nine-times table, and it was clearly personality, and not any method, that kept things together so successfully in Miss Finlay-Johnson's school.

The cause of play as a factor of vital importance in education suffers severely from a number of confused notions as to the meaning of play. Firstly, children's play is confused in the public mind with idleness. Now idleness in the case of children means the exact antithesis—namely lack of play. Children at their favourite games often display a capacity for hard work which would astonish their school teachers. The boy in the cricket or football field who is doing his best—his very best—is performing feats which the most exacting schoolmaster would not look for in the classroom, yet from the point of view of character training the performances are at least of equal value.

Secondly, there is the view of children's play as

analogous to adult recreation. This is a development of the old idea of play as something proper within limits. Something permissible, even necessary, to quite young children to fit them better for work.

Thirdly, a general tendency is manifest, among social workers in particular, to regard play as a preventive of this, that, or the other evil. Play as keeping children out of police courts, or as a preventive of tuberculosis. Play is an end in itself, and not a mere means to some other end. Play has, of course, a social value along many lines, but its real value to the community is as a factor in education.

There comes to us a time in later life when we become aware that our ideals are the only real part of our being, and this truth seems to be the keynote to the explanation of the child's love of make-believe. We can build our castles in the air from an armchair, and dramatise our ideals as we lie awake in bed ; but this form of making real the ideal requires the kind of imagination which a child necessarily lacks. His idealising is done in more active form, and he must find the real in the active make-believe of play.

Each one of us builds his own world, and the child is building his. The world of play is his real world, the one he has made for himself, which he can understand. Here he has his own explanation for everything, and there are no mystifying incongruities for him, however it may strike you. The play world is a world of harmonies, and in it the child is truly himself. That is why the adult admitted into the play world has opportunity for character-training never afforded elsewhere. At play the child is truly himself, his choice is free, his actions are distinctively his own, he expresses himself in doing.

There is this plea, then, to be made for the encouragement of make-believe play as distinct from games of an organised character—it is the form of play from which we can expect the most in the development of the mind. All children indulge in it instinctively, and this should be sufficient to warn us of its significance in education.

Of the character-training of organised games it is hardly necessary to speak, since such has been well recognised in England since the days of Waterloo. We pride ourselves upon the fact

that an English boy learns in his games valuable lessons of self-control, generosity to opponents, modesty in victory, and good temper under defeat. Unfortunately, however, these traditions are somewhat confined to a class, and it must always be regretted that so little in the matter of organised games has been done for girls. The lessons of team games are in at least two respects of great value to girls. The law of the game is the essence of law to the child, and in games children learn respect for laws as well as having a practical example of their application for mutual benefit. The subjection of self for the good of a cause is the second respect in which team games become valuable training for girls. Both these points are calculated to replace what is lacking in the training of girls to civic virtues.

We do not think that our devotion, as a nation, to organised games has been without justification. At least we are now sincerely flattered on this point both on the continent and in America. We believe that, since games involve the mastery of hard things, the child who plays well is the child who will be able to work well.

To sum up the place of play in education is no

easy task. We have the view of play as a field for the exercise and training of valuable instincts, which appear from time to time through childhood. We can also recognise in play ideal opportunities for self-expression, which is vital to the child's development; and we may conjecture that the need the child feels for make-believe is the instinctive desire for the realisation of himself, and his ideals, which seem to him so remote from the material world. Lastly, we have the larger view of play as life. Life peculiarly susceptible to influence and environment, but at the same time complete with every faculty and passion which in after years is to mould the man or woman.

The freedom of choice and the exercise of judgment, the constant activity of mind and body, the give and take of contest, the social spirit of team games, the happiness which is bound up with the satisfaction of instinct and the free expression of self, these are the character-building forces of play. Surely education should be as much concerned with the direction of these forces in the playground as it is with matters of instruction in the classroom.

CHAPTER (V)

THE PLAY SPIRIT

THE play spirit is not a definable thing ; it is an attitude of mind. In other words, when we write of the play spirit, we are writing of play viewed from a subjective standpoint. We can never know exactly what play means to the child, any more than one person can tell another exactly what is in his mind, yet at one time we were ourselves the possessors of that inheritance which has now passed to other hands. In the nursery the same toys are still doing duty, but for us the rocking-horse has become a creaking absurdity in painted wood, and the toy soldiers are but lifeless lead.

It is a sad reflection that we must all grow up and leave the world of play for the world of office desks and drudgery ; but it is still possible that though we may not see life in the same vivid colours, there should remain to us in after life

something of the play spirit. The joys and fancies of childhood are like filigree forms in tracing upon the sand ; for most of us the rising tide of material things will quickly efface even the memory of their shape. We remember watching two sisters with their dolls upon the beach, the elder a child of twelve, the younger about nine. The little one was busy feeding her doll with the stones, the elder sister, with recollection of many pleasant hours at such play, picked up a stone and held it to the lips of her doll. Suddenly a look of disappointment and disgust came over her face and she flung the stone wide into the sea. The illusion was gone ; already the tide was rising. It seems undeniable, however, that the intense pleasure that some children derive from imaginative play leaves so deep an impression that the capacity for such play survives even the tide, and remains with them all their lives. Such men and women have a precious possession, not only for themselves, but for society ; for these temperaments, in which the play impulses lie so deep, are commonly impelled thereby, in later life, to artistic production.

In a broader view we must admit that, thanks

to modern industrialism, the play spirit is less prevalent in our country to-day than a few centuries ago. The phrase "Merrie England" savours of irony as applied to the twentieth century. The village green is deserted; the last use Farmer Giles would put to it, if he valued his reputation for sobriety, would be to dance upon it. Neither in town nor country do our young people seem to know what to do with their leisure time. It is a good thing to have at least one day in the week for rest, but rest for the young implies recreation. Without facilities for recreation our boys and girls too often give over their day of rest, by necessity, to idleness; in such case the day is less likely to be dedicated to God than to the employer of "idle hands."

"The Play Spirit" is a phrase we should like to emphasise, for it implies a contradiction of an erroneous view of play. We have so long looked upon play, especially as regards its benefits, as a physical thing. This is not so. True play is of the spirit; *it is the mind that plays*, and the effects of play upon the development of the mind are far greater than any mere physical benefits that may be derived. In that atmosphere of mental freedom, typical of play, we are

turned, not consciously but instinctively, to the pursuit of our ideals. This is what Schiller referred to when he wrote that, "Man plays only when he is a human being in the fullest sense of the word, and he has reached full humanity only when he plays." In play the higher life is cultivated and the soul expands.

To write of the play spirit is, as we have said, to write of play itself from a point of view—the point of view of the child. It would be no bad definition of children's play to say that "Play is the child's attitude towards life, and his conduct resulting therefrom." In other words play represents the child's mental attitude in its entirety rather than any specific activities. Professor Dewey writes: "Play denotes the psychological attitude of the child, not his outward performances." Play is both the child's distinctive activity and the element in which he moves. He is most himself when at play, and in play he first realises himself. This necessary breadth of view makes any more exact definition of play impossible. What is play to one child may not be so to another. The ridiculous compulsory football at some preparatory schools for little boys would provide many examples of this.

The play spirit then is the child's mental attitude—not merely towards play, but towards life. What is this mental attitude? It is the spirit of conscious self-illusionment, or in plain language of make-believe. This is predominant through childhood, or at least up to ten or eleven.

The sources of the pleasure of play seem so various and individual that to attempt to catalogue them would be almost hopeless, yet we may distinguish some of the most universal.

(1) The satisfaction of instincts. To which we may add, if we follow Dr. Stanley Hall, that the pleasure derived from the act is stronger in proportion to the strength of the current of heredity which impels the child to it.

(2) The feeling of power, or the joy of being a cause.

(3) The feeling of freedom, not derived from the absence of adult control, but from being in an harmonious self-created world.

(4) The enlargement of experience through the countless varieties of experimental plays.

(5) The pleasure of conscious self-illusionment or make-believe.

(6) The acquisition of skill, the feeling of emulation and all the varieties of secondary

pleasures derived from the playing of organised games.

Of all these number (5) seems the most fundamental. Apart from the pleasure the child finds in make-believe, it is for him a mental attitude as inevitable as it is essential. Make-believe is his staff in life, without which he would find himself a very crippled wayfarer along our pathways. Judging by the efforts on the part of some parents and teachers to bring children to a "right" way of thinking with regard to fairies and Father Christmas, this view of the value to the child is not universally popular. To please children things must be anything but what they really are, and for such folk fairyland offers the ideal retreat. Think what it must mean to the child to be able to escape from pitiless materialism to a land where seven leagues may be covered at a stride, where enemies may be turned with a wave of the wand into frogs and lizards, and friends rewarded with palaces and precious jewels. If you cannot follow him there you may at least leave him enviously to journey alone; the iconoclast is preparing to sacrifice the development of a mind for the sake of a little premature knowledge of the world.

It appears somewhat ruthless to write of the make-believe of play (which seems so attractive to those who have lost the art) that it is not after all the conscious product of the child's imagination. Childish imagination, as Stevenson remarks, is at best "a pedestrian fancy," and differs very materially from the adult faculty. Imagination, as we know it, consists in the deliberate mingling of percepts with images. That is, the grafting on to sense impressions, stimulated from outside (percepts), other sense impressions which are stimulated by the recalling of objects not there (images). Childish imagination is due to childhood's indistinct perceptions, percept and image are confused, not deliberately blended, the result often astonishes us as a flight of imagination. Children have a wonderful acuteness in recognising similarity between objects, and an equally surprising obtuseness with regard to differences. A little child will point to the round globe of a bright lamp, and exclaim: "Look, the moon!" He is struck by the similarity and confuses the percept with the image he has seen the night before. This is an essentially different performance to that of the poet who likens his lady's eyes

to two large lakes. Parents are for ever quoting their children's sayings with this false value attached. Creative imagination is not to be looked for from children, their faculty is for vivifying and objectifying, but from their limited store they cannot create.

The truth is that a child's imagination, judged by adult standards, is very deficient. His extremely limited knowledge of the world of things necessitates that it should be so. Almost the entire field of imitative play is testimony to this. An infant may imitate from instinct, or, in an obliging mood, to entertain his audience; older children imitate the more picturesque actions of their elders when they afford material for a game, but by far the greater part of the imitative play of young children is undertaken by way of enlarging their experience of life. "What the child imitates he is trying to understand." He imitates a horse, and is trying to understand thereby what it feels like to be a horse. This characteristic is noticeable in the play of all children under ten, their imagination is not sufficient to supply them with any detail in their dramatic play unless they go through the performance of acting it out. To obtain the thrills of a stormy passage across

the nursery sea they must have a craft that will rock and provide the elements of their ideal sensations. The child's fancies are not woven from gossamer, but rather they depend from a stout peg of reality. There is an altogether excessive emphasis on symbolism with regard to the playthings we put into children's hands. To give a child a mechanical toy is equivalent to playing for him, give him a plain box of bricks and he will do the playing. Realities are what the child wants to play with, all other aspects of things he is inclined to ignore. Even fairyland—an institution which is still, fortunately, supported by the children of the less enlightened—is usually localised by the child before it becomes at all real. The moral of this is that as play is the child's life so the simple things of his environment provide the best material for play. The great power of make-believe, though it cannot create a fairyland, exists to transform the uncomprehended world into the comprehensible play world, and here the child may be perfectly happy until the conflicting explanations of his elders shall have driven him to doubt.

The pleasure in make-believe, or conscious self-illusionment, is the keynote of pleasure in the

production or appreciation of art. Art, according to Konrad Lange, "is the capacity possessed by men of furnishing themselves and others with pleasure based on conscious self-illusion." The state of self-illusionment is characteristic of all the higher forms of æsthetic enjoyment. The æsthetic appreciation of art, which depends, according to Karl Groos and others, upon inner imitation, is nearer akin to play than is artistic production. Ideally works of art are produced for their own sakes, as expressing the self of their producer, striving towards an ideal, and innocent of any secondary motives. In such case art is distinctly playful. Without the necessary freedom from economic pressure children's play and man's art will deteriorate to the rudimentary stage. Civilisation, through the medium of what is termed, we believe, social heredity, has brought us to a level of culture which provides us with the artists while denying them the necessary independence of support. Consequently we have art as a livelihood, under which circumstance, generally speaking, art ceases to be playful; and very frequently to be art. The same conditions of modern industrialism which are depriving the child of his natural means

of self-expression in play will in time rob the artist of his. Fortunately, educational authorities are becoming alive to what education without play may mean.

To return to the relationship between art and play. The appreciation of art and the pleasure of play both depend, as we have said, upon the play spirit of make-believe or conscious self-illusionment. With regard to artistic production this is generally supposed by writers on *Æsthetics* to be derived from play. The earliest forms of self-expression were probably music and dancing ; playful experimentation and practice at these pastimes, in childhood, developed into conscious art. No doubt the epic and pictorial arts can be similarly derived.

The pleasure the artist has in make-believe is illustrated in the tone of regret expressed by Charles Dickens in his preface to " *David Copperfield*," his favourite work. He explains how loath he is to part from David, and writes : " No one can ever believe this narrative, in the reading more than I have believed it in the writing." Besides the pleasure in make-believe, which is strong in artistic production as it is strong in play, we can trace other pleasures

typical of play and artistic work. The pleasure of experimentation, imitation, and of being a cause. The artist who foreshortens for the love of it and the child who adds stone by stone to the tottering tower upon his sand castle, do they not share a common pleasure? The closer we examine the creative activities of the two the closer do they appear to be allied in pleasure and in motive.

We have said a good deal to indicate the reality of the play illusion, but we must not lose sight of the fact that it is a *conscious* self-illusionment. A great many persons lend themselves to the belief that children in their make-believe games commonly reach the point of sincere belief in their fancies. We fully believe that this may be so, but we also believe that it is very rare, and not in the least essential to the enjoyment of the game. To suppose that the child entirely feels all that he plays seems to be equivalent to supposing the same of an actor, in which case acting would be no longer an art. To presume that a child believes in his play as real is to destroy the relationship between art and play, as far as the sources of pleasure are concerned. Fortunately, the most superficial observation of

children's play disproves the view that children believe, for example, that their dolls are alive. It is certainly conscious illusionment when they feed and dress them, but it is none the less illusionment and none the less pleasurable. Children have that wonderful faculty of oscillation between the real and the impossible which is difficult for the adult to comprehend, but which is none the less an essential of the play spirit. Two stories from Mr. Sully's book, "Studies of Childhood," will serve to illustrate the child's attitude. The first is of a little girl whose mother had made some observation to her, relative to the material origin of her doll, and who replied: "Hush, mother, I have been trying all my life to keep that doll from knowing that she was not alive." The second is of a little boy of five who was busy playing shop when his mother burst into the room, picked him up, and kissed him. "Oh, mother," he sobbed, "you never kiss the shopman."

In these two stories, the like of which may be heard any day in the nursery, we have a fair view of the child's state of mind. He may not know just how far he is deceiving himself, but he is fairly awake to the fact that there is a game

to be played and that he must keep his end up. The evidence in those cases which seem to show that the child really believes that the doll is animated with life, or that he really believes himself, however temporarily, a cannibal chief, requires careful examination. It exists chiefly in the detailed autobiographies of nervous and strongly emotional characters. We need not doubt it; children of highly imaginative and nervous temperament may easily fall into such a state of delusion, but such a state is no more natural for children than for grown people. In short the phenomenon is hypnotic.

The play spirit, then, is a spirit of creative activity and a spirit of make-believe, which is for children the chief source of their pleasure. It is the same play spirit which lightens the toil of the artist at his easel and makes hard work a pleasure. In these days when little or no work is undertaken for work's sake, and when the very word has become almost a synonym for drudgery, more of the play spirit is badly needed. There is no sharp dividing line between play and work for children, and unless we impose and emphasise the distinction there is no reason why it should exist for them. Unfortunately—due

to a misconception of the meaning of play—this is precisely what we do.

The mistake arises from the interpretation of play as equivalent to idleness. This is the exact reverse of the truth. People further argue that, because most work is carried on nowadays with a secondary motive, this is its distinctive attribute. Play is indulged in for its own sake, and good work requires the same spontaneous interest. That is what is meant when we say that more of the play spirit is needed in our work. Play constantly makes the most exacting demands upon the child's patience, perseverance, concentration and skill, the very qualities needed by the successful worker. If he is in the habit of exercising these qualities in play he should have them at his command in later life, so that the child who plays well should be able to work well. Difficult work will be welcomed by the child who is exercised in the pleasures of overcoming difficulties in play. Unfortunately, so much of the world's work has been degraded by civilisation to drudgery. It is here that the child will need the play spirit, the spirit which can transform the most meaningless occupation into something worth doing. Somebody or other

has said that our play should be work, and our work should be play. There is more truth in this than we have any right to expect from an epigram.

We remember a little boy who hated weeding as much as any meaningless pastime, but who, when told by a reliable authority that the weeds on the gravel path were the legions of a foreign army, and that it was his duty, as commanding the home division, to wage war and extirpate them, spent a very happy morning with an old kitchen knife with the result that not one root remained on the path. It matters little that such subterfuge will not serve the child for long; if he can but keep by him the fearless spirit in which he tackled the weeds, though he may never love work for its own sake at least he will not fear it.

Let us, then, train children to do useful things in their play—for the fun of it, so that in after life they will do useful work—for the fun of it. We once asked a famous aviator why he took up flying. He replied, "Why—for the fun of it." We have a feeling that most of the useful work of the world is undertaken in the same spirit.

The distinction between play and work is one which the child is loathe to make. No doubt

we are right in our insistence upon it, but may not the modern school have gone too far in this respect? We might, at all events, bring the extremes nearer together, and make school work more playful, and play more useful. There is undoubtedly a place in school work for mere drudgery, but to appeal exclusively to a stringent sense of duty for the performance of all school tasks leads to many disappointments.

Some attempt should be made, we suppose, at this stage to sum up what is meant by the play spirit. The attempt, however, is disheartening. To call it the spirit of make-believe, or conscious self-illusionment, is to look at it from one point of view, whereas the more we reflect the more conscious we become that this thing we are attempting to define is in close connection with all the big forces in the fabric of life. Play, development, imagination, imitation, art, and work, the play spirit is concerned in all these things, and what is there of account that is left in life, save love? What can we call the spirit which is working within the child in his earliest years, forming his mind and character; which produced the first artists; which to-day impels man to the production of the best work that is

in him? Whatever it is, it forms some deep-seated part of our being, and deserves more than the passing attention which philosophy has accorded to it. All philosophers since man began to think have nibbled at the bait—Plato, Aristotle, Nietzsche, Kant, Locke, Herbert Spencer—all throw out hints suggestive of something further behind. In time some great philosopher, examining the problem in the light of the kindred sciences of psychology, sociology, and heredity, all of which are as yet in their infancy, will come forward to tell us the meaning and purpose of play. Then we may picture some educational reforms, and a conflagration of books such as was never witnessed at Alexandria.

CHAPTER VI

JUVENILE LITERATURE AND THE VALUE OF STORIES

In Play the child realises the ideal.

MEN and women from the dawn of the world have always loved stories. The story-teller's is the oldest art, and probably ante-dates by centuries any graphic or pictorial form of art. In the East to-day, and everywhere where writing and printing are not yet universal, the story-teller is as popular as ever, and still draws the village to him, as he squats under a tree, in the cool of the evening, exercising his art.

The child's craving for stories is certainly no less than that of his elders, which is evidenced by the millions of magazine readers among adults to-day. Experience has shown that children will read practically anything. In the days before the market was surfeited with juvenile literature children grew up on "A Book of

Homilies," "Somebody's Travels in the Netherlands," and the "Pilgrim's Progress," and they asked for nothing better. To-day the trouble is that the nursery library is overcrowded. The flood of new books for boys and girls, mostly very indifferent as literature, which pours forth each Christmas-time is vitiating literary taste amongst the young. The most popular form of literature among the lower boys of a public school is "Funny Chunks" or "Snippy Bits." We have enough really good children's books now to last us for a hundred years, or more, and if parents would only realise this and stick to the classics the evil would be arrested.

But the question of developing a feeling for good literature amongst boys and girls is a minor point beside the moral training of stories. To turn back to Plato once more we find the value of the stories told at the mother's knee strongly insisted upon in the republic. Children are great hero-worshippers, and we know one little boy at least who lives for days together in the character of Robinson Crusoe.

It is natural to children to act out in their play hours, or indeed continuously, their favourite stories, and in the acting it is equally natural for

each child to place himself in the position of the hero. In view of this it behoves us to see that these very real ideals are at least passable. We are all familiar with the evil influence of the "penny dreadful," and of how often it is elicited in the police-court that the boy who has stolen, or set fire to a hay-stack, has been acting out the adventures of some desperado recounted in one of these publications.

Felix Adler, in the "Moral Instruction of Children," has much to say upon the use of fairy tales in cultivating the imagination and strengthening the idealising tendencies of children. It may seem to some of us, however, that the author here is over insistent upon the need for selecting, and even editing, the fairy stories, in order to clear the way to the moral. Personally, though we may now see that the moral of the story of Little Red Riding Hood is obedience to parents, we were never aware of it in childhood and cannot imagine that we should have liked the story any better if we had been. However, there can be little doubt that fairy stories, besides strengthening the imagination, may be used to quicken the moral sentiments and "Lead our children into the bright realms of the ideal."

In telling fairy stories to children we cannot help noticing the preference always shown for what are known as the old stories. These "old stories," as illustrated in the list given later, are really the folk tales of the Celtic and Teutonic peoples, and are quite distinct from the literary stories of Hans Andersen. However delightful these latter are to grown-ups they are not in the running with "The Sleeping Beauty" and "Snow-drop" with children. These stories are traditional and, being communal in origin, are evolved to suit the temperament of the people. In the same way each country, even each district, has its own type of fairy, created by the people to suit the tastes and traditions of the locality. However distasteful it may be to descant upon the origin of fairies, this explanation is at least as pleasing as that of Sir Lauder Brunton, who thinks that the origin of fairies may be in the diminutive creatures seen in migraine, and the visions of the epileptic aura!

Can any one satisfactorily explain the extraordinary popularity, amongst boys, of the story of Robinson Crusoe? In any inquiry—and there have been many since Mr. Charles Walsh's in 1888—it is always the same—Robinson Crusoe

first and the rest nowhere. Is it because Robinson was always doing something, always contriving, always making, and that every boy wants to be at it too? What would De Foe have said if his first publisher had told him that his allegory was the finest book for little boys ever written!

Somewhere in England there is, or was, a school where nothing else but Robinson Crusoe was taught. Arithmetic was how long it took Robinson Crusoe to swim from the wreck half a mile against a five-mile tide, at two miles an hour; and geography—why couldn't Crusoe use the northern anchorage in the winter? This is the co-ordination of the curriculum!

It is difficult to give advice in the matter of selecting books for children, or stories to tell them. One thing, however, is certain, a long list is not necessary. Children love the same stories over and over again, and it is a good plan to tell the story first in outline and afterwards to fill in more and more detail at each successive telling. Sara Bryant, in "How to tell Stories to Children," claims that the secret of success is first to know the story thoroughly well, and secondly to appreciate it oneself—to feel, and

know it is good. Doubtless this is as sound advice as can be given on the subject of story-telling as an art; for the artist is born, not made.

That children have a positive right to stories is a view favoured in America. The natural story-teller is the mother, but unfortunately the mothers in our big crowded cities have no time to take their little ones on their knees and tell them stories. Sadder still is the fact that they know so few. The traditions have been broken; and a watery version of Cinderella, or Puss in Boots, is very often the most that has survived for the disposal of the working-class mother. Accordingly the public libraries of many cities in America have children's rooms, and engage professional story-tellers. It is impossible not to sympathise with this view that children need stories both from the educational standpoint, and on account of the pleasure and recreation they afford. The children of the rich learn in stories of the condition of the children of the poor, and their sympathy and interest are aroused. The prosaic child needs the stories of fairyland and giants as much, or more, than the imaginative child. The town child needs to know of the joys

of the country, and the country child of the wonders of town life. The child needs stories to stimulate his imagination, to formulate his ideals, to enlarge his knowledge and sympathies.

The books read in childhood have a way of remaining with us all our lives ; and in this very impressionable period, it is surely worth while to see that the few dozen volumes which our children will read are worthy ones. There are some faddists who would strike out fairy stories from the list of suitable children's books. They argue that they foster superstition ; that they are untrue, and unnecessary. If such a view needs serious argument, it might be pointed out that so far from fairy stories being untrue they contain the elements of the greatest truths in life. For man is not bound by material things, but is really their master, and deep in the inner heart of these surrounding things is wonder beyond the imagery of the greatest wonder tale for those who have eyes to see. Do not tell your little ones that fairies are "all nonsense," and that they do not exist. Do not sacrifice these ideals for the sake of things less real.

We may say, then, that it is worth while to

choose our children's books with some thought. Among parents of the working class there is a difficulty about this, for the facilities for children at the public libraries are not great. There seems no reason, however, why each elementary school should not have its own library whence the children could borrow books under the guidance of the teachers. A small subscription amongst the managers would provide a nucleus of volumes, and parents, and friends of the school, would gladly add to the books.

The following is a tentative list of suitable stories and books for children, together with a list of historical novels, printed in the L. C. C. "Report of the Conference on the Teaching of English":—

NURSERY RHYMES

Sing a Song of Sixpence.
Old King Cole.
Little Bo Peep.
Jack and Jill.
Little Jack Horner.
Little Miss Muffet.
Old Mother Hubbard.
Little Boy Blue.
The House that Jack built.

Baa, Baa, Black Sheep.
Wee Willie Winkie.
Ride a Cock Horse to Banbury
Cross.
The Queen of Hearts.
Rock-a-by-Baby.
Pat-a-cake.
Cock Robin.
Oranges and Lemons.

FAIRY STORIES

Suitable for telling

Beauty and the Beast.	Jack the Giant Killer.
Babes in the Wood.	Puss in Boots.
The Story of the Three Bears.	Red Riding Hood.
Jack and the Bean Stalk.	Sinbad the Sailor.
Snowdrop and the Seven Little Dwarfs.	Sleeping Beauty.
Ali Baba.	Tom Thumb.
Cinderella.	Blue Beard.
Dick Whittington.	Aladdin and the Wonderful Lamp.
Enchanted Pearl.	The Pied Piper of Hamelin.

Also

Stories from Greek and Roman Mythology.	Stories from Arthurian Legends.
Stories from Keightley's Fairy Mythology.	Stories from Fairie Queen. Stories from Canterbury Tales.

CHILDREN'S BOOKS

Grimms' Fairy Tales.	Little Women.
Andersen's Fairy Tales.	The Lamp Lighter.
Alice in Wonderland.	The Rose and the Ring (Thackeray).
Alice through the Looking Glass.	Water Babies.
Rip Van Winkle.	The Arabian Nights.
Don Quixote (Philip).	Kingsley's Heroes.
Hakluyt's Voyages (Marshall).	The King of the Golden River.
Cook's Voyages.	Hawthorne's Wonder Book.
The Last of the Mohicans.	Hawthorne's Tanglewood Tales.
Robinson Crusoe.	
Tom Brown's School Days.	

More especially for Girls

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|---|--|
| The Wide Wide World. | Hereward the Wake. |
| The Heir of Redcliffe. | The Mill on the Floss. |
| The Daisy Chain (and all Miss Yonge's books). | A Flatiron for a Farthing (and all Mrs. Ewings' books). |
| Little Women (and all Miss Alcott's stories). | Wives and Daughters (and all Mrs. Gaskell's books). |
| A Peep behind the Scenes (Walton). | Lorna Doone (Blackmore). |
| Hypatia. | David Copperfield. |
| The Newcomes. | Children of the New Forest (Marryat). |
| Kidnapped. | Ronald Bannerman's Boyhood (and all George Macdonald's books). |
| Cruise of the <i>Cachalot</i> . | Vice Versa. |
| The Pilgrim's Progress. | Westward Ho. |
| Sandford and Merton. | Midshipman Easy. |
| The Jungle Book. | Eric, or Little by Little. |
| Uncle Remus (Joel Chandler Harris). | Masterman Ready. |
| Kindred of the Wild (G. D. Roberts). | All Jules Verne's books. |
| Children of the Empire. | Life of Livingstone. |
| Feats on the Fiord. | Life of Gordon. |
| Settlers in Canada. | Life of Nelson. |
| Little Savage. | Life of Florence Nightingale. |
| Coral Island. | The Gold Thread (Norman MacLeod). |
| Nat the Naturalist. | The Fifth Form at St. Dominic's. |
| Gulliver's Travels (Blackie). | Pathfinder. |
| Rab and his Friends. | Deer Stalker (Fenimore Cooper). |
| Biography of a Grizzly (Ernest Thompson Seton). | All Henty's books. |
| Black Beauty. | King Solomon's Mines (Rider Haggard). |
| Treasure Island. | Peter Pan (Barrie). |
| Uncle Tom's Cabin. | The Animal Story Book (A. Lang). |
| Tales of a Grandfather. | Just so Stories (Kipling). |
| Story of a Short Life. | |
| Robinson Crusoe. | |
| Swiss Family Robinson. | |

A LIST OF HISTORICAL NOVELS

<i>Period</i>	<i>Novel</i>	<i>Author</i>
Roman Invasion of Britain.	"Beric the Briton "	G. A. Henty
Roman Empire.	"Last days of Pompeii " (selections).	Lord Lytton
Early Centuries of Christianity.	"Hypatia "	C. Kingsley
End of Roman Occupation of Gt. Britain.	"Count of the Saxon Shore."	A. J. Church
The Northmen.	"Erling the Bold "	R. M. Ballantyne
" , (France).	"The Little Duke "	C. M. Yonge
Norman Conquest.	"Harold "	Lord Lytton
" ,	"Hereward the Wake "	C. Kingsley
The Period of the Crusades.	"The Talisman "	Sir W. Scott
"	"Ivanhoe "	"
"	"The Betrothed "	"
"	"The Crusaders "	A. J. Church
"	"For Cross or Crescent "	Gordon Stables
The Baron's War.	"The Constable's Tower "	C. M. Yonge
The Hundred Years' War.	"The White Company "	Sir A. C. Doyle
" ,	"At Agincourt "	G. A. Henty
Wars of the Roses.	"Last of the Barons "	Lord Lytton
Pre-Reformation Period (France).	"Quentin Durward "	Sir W. Scott
" ,	"The Cloister and the Hearth " (Abridged.)	C. Reade
Discovery of America.	"Westward with Columbus "	Gordon Stables
Henry VIII.	"Household of Sir T. More "	Miss Manning

A LIST OF HISTORICAL NOVELS—*continued*

<i>Period</i>	<i>Novel</i>	<i>Author</i>
Mary.	"Francis Cludde"	Stanley Weyman
Mary Queen of Scots.	"The Abbot"	Sir W. Scott
Age of Elizabeth.	"Westward Ho!"	C. Kingsley
" " "	"Under Drake's Flag"	G. A. Henty
(Dutch Republic).	"By Pike and Dike"	"
(Huguenots)	"House of the Wolf"	S. Weyman
Richelieu.	"Under the Red Robe"	S. Weyman
Charles I. and Civil War.	"Children of the New Forest"	Marryat
The Restoration.	"When London Burned"	G. A. Henty
Monmouth's Re- bellion.	"For Faith and Freedom"	Sir W. Besant
Edict of Nantes.	"The Refugees"	Sir A. C. Doyle
Peter the Great.	"Boris the Bear Hunter"	F. Wishaw
William III.	"Shrewsbury"	S. Weyman
Anne.	"Esmond"	W. M. Thackeray
The Georgian Period.	"The Virginians"	" "
" "	"With Clive in India"	G. A. Henty
(Colonial Expan- sion).	"Wolfe in Canada"	" "
The Georgian Period (The Jacobites).	"Dorothy Foster"	Sir W. Besant
" "	"Waverley"	Sir W. Scott
" "	"Rob Roy"	" "
" "	"Kidnapped"	R. L. Stevenson
" "	"Catriona"	" "
The Gordon Riots.	"Barnaby Rudge"	C. Dickens
The French Revo- lution.	"A Tale of Two Cities"	C. Dickens
" "	"The Red Cockade"	S. Weyman
The Napoleonic Wars.	"Brigadier Gerard"	Sir A. C. Doyle
" " "	"Barlasch of the Guard"	H. Seton Merriman

A LIST OF HISTORICAL NOVELS—*continued*

<i>Period</i>	<i>Novel</i>	<i>Author</i>
The Napoleonic Wars.	"Under Wellington's Command"	G. A. Henty
Early 19th Century.	"Rodney Stone"	Sir A. C. Doyle
Mid Victorian Era.	"Never too late to mend" (Colonial Chapters)	C. Reade
" " "	"Two Years Ago"	C. Kingsley
" " "	"Hero of Lucknow"	Capt. Brereton

The value of stories in a child's education lies in the fact that they exercise and cultivate the imagination. A great deal of the selfishness of the world is due far more to a lack of imagination than to hardness of heart. Fairy stories are the favourites of all children up to a certain age. One can hardly begin the telling of fairy stories too soon; children can appreciate them long before they can read, nor is it essential to a child's enjoyment of stories that they should be completely understood. There is so much in the child world that must be taken for granted that they are never dismayed by the obscure and have their own explanations, when required, which satisfy them readily enough. A great deal of a child's reading is only half understood, but the enjoyment remains. It is a great mistake to

interrupt the story with explanations, as any one who tells stories to children will learn by experience.

Mr. Sully tells of a little boy who was being read to, and was asked, "Do you understand?" The little fellow replied, "Yes, I understand, if you wouldn't explain so."

There is an interesting article in the proceedings of the National Educational Association (of America) for the year 1897 (p. 1015), in which collected statistics are given as to the amount which children read. From this it appears that the average boy of eight reads 4.9 books in six months, and that the average falls off to 3.6 between ten and twelve (the most active period of childhood), rising again to 6.5 at, and after, puberty. It is shown that the girls read more than the boys, and show a preference for biography and romantic love tales. Children read most at about fourteen, and least at nine years old.

It is certainly true that children in the United States are afforded far greater facilities for reading than our children. Dr. Billings, the head of the New York Public Library, demonstrated with the aid of a map that 95 per cent. of the children in the city were within a quarter of a mile of a

collection of suitable books. Every one of the 43 branches of the New York Public Library has a children's room, and a children's librarian. It is certain that the children's rooms would not be used to the extent that they are, if it were not for the children's librarian. The University of Pittsburgh has a training course for children's librarians, and the graduates from this school are in great demand all over the United States. The libraries in America do not "store" books; their object is rather to get the books out to the people. Where it is not possible to open a branch library, the books are located in a shop or a telephone exchange; at all costs they are disseminated through the city. The children's librarian is usually an accomplished story-teller, and her fairy tales circulate through the neighbourhood; the children tell them to their parents, so that the position is reversed, at present, but will right itself in the next generation.

We believe that children should be encouraged to tell each other stories, not so much as an exercise of the imagination, but to encourage a facility in expression. Incidentally much amusement and instruction can be gained by telling a story to a child A., and asking him to repeat

it to another child B., and then recovering the story from B. The omissions and variations sometimes reveal, in startling fashion, unsuspected preferences, and childish views of morality, not at all in accordance with nursery precept. We have often circulated fairy stories in this way with a view to ascertaining, by a survey of the facts that remain when the story returns to its source, what, in the child's view, are the essentials of the tale. In the story of "Red Riding Hood," for example, the terrible dialogue between the disguised wolf and his victim will survive, textually accurate, in a dozen children's versions, while the first disastrous meeting between the wolf and the old lady drops out of the story very quickly.

Allied to this question of the use that can be made of stories is the expediency of children acting these stories in the form of short plays. Children are born actors, and there does not seem to be any reason why their love of acting should not be turned to account in education. In all those varied games beginning "Let's pretend," the child is accustomed to act a part; how real that part is to him we are apt to overlook. Consider the case of the two little sisters playing,

when one was overheard to say : " Let's play we are sisters." The satisfaction in such a game must mean that the play made the relationship more real than the actual fact. To dwell upon so forcible an illustration that the ideal is the real is disquieting.

We should like to say a word in favour of the little children's plays which are a familiar feature of the school "breaking-up" parties. At present, with the children drilled in their parts mechanically, these are not of the use they might be if organised on more liberal lines. To begin with, the selected actors of A. school might be better employed entertaining the scholars and parents in B. school, and *vice versa* ; thus a spirit of emulation with regard to the thoroughness of the performance might be fostered. Secondly, in order to make their parts mean more to the children, the following plan has been tried with success. The teachers might, taking the well-worn materials for the children's historical or fairy play, set out the plot, allot the parts, and then put the children down, under supervision, to write the play. For example, the teacher says : " Now, John, you are the 'father,' you come on and find that the fairies have

run off with your children, what do you say next ? ”

In this way, with a little help, children may be brought to write the whole play themselves, and such is a real children's play. Each child has brought his mind to bear upon the production, and the dialogue he has written himself is understood, and never mechanically delivered. A wise discretion has to be exercised in allotting the parts, and it will be found best to appoint Annie, with red hair and spectacles, the Fairy Queen, and Dorothy, of the bright eyes and pretty curls, the Kitchen Drudge. It is surprising to those who have not had the experience, what a difference it makes to some children to be able to speak even a few sentences in a play fluently, when those sentences have a meaning for them. To arise and speak, after years of sitting and listening, may mark the beginning of a new era in their development.

Let us then give to our children plenty of good stories, and see that those stories are of high ideals. Play is the pursuit of ideals, and stories provide a great deal of material for the play in which the child's ideals are realised.

CHAPTER VII

THE PLAYGROUND MOVEMENT IN AMERICA

THE playground movement in America is some twenty-five years old, and began with the opening of sand gardens for little children in Boston. The progress of the first twelve years was slow, but about the year 1900 the movement may be said to have blazed forth and taken city after city by storm. In the ten years—1900 to 1910—Chicago expended \$11,000,000 and New York about \$16,000,000 in establishing municipal children's playgrounds. In 1906 was founded The Playground Association of America, a propagandist body the directorate of which is composed of many of the greatest experts in the country in the fields of education, physical training, eugenics and social work in all its branches.

The movement in America, however, has outgrown its original purpose, and expanded

into a recreation movement. That is to say, that "the playground," in the American sense, connotes not merely a place for children's play, but an institution catering for the recreation of the entire community. These playgrounds are supported by public taxes, and controlled by one or other of the municipal departments. The question as to which is the proper department to control the city playgrounds has not been settled, in most cases the Board of Education, or the Park Board, have the management, while in a number of cities the control is divided, so that some playgrounds are under one department and others under another. The solution seems to be in the establishment of a separate department for the purpose—a Board of Recreation—this has now been done in Philadelphia, Columbus, New Britain, and St. Louis, while a public Recreation Commission was established in New York last year with a view to consolidating the various controlling authorities in the capital.

The following facts are interesting as showing the widespread belief in the need for municipal playgrounds. According to the census return of 1910, there are 229 cities in the United States of over 25,000 inhabitants. In 1912 it is known

that 364 cities are maintaining supervised playgrounds out of public funds. The municipal playground had its forerunner, of course, in the playground maintained by a Playground Association, and supported by public subscription. These Playground Associations have been able to hand over their charge to the municipality, and where they still exist, it is generally in an advisory capacity.

The magnificent system of public parks and playgrounds, erected by the South Park Commissioners of Chicago, is, in the words of Mr. Roosevelt, "the most notable civic achievement of any American city." A typical Chicago playground, in the South Park system, is Armour Square. The ground covers exactly ten acres, on which are laid out tennis courts, two open-air gymnasiums, a children's playground beautifully equipped with a paddling pool, sand, swings, and every kind of apparatus, and a baseball field. The field house is built in a quadrangle round an open-air swimming pool, used alternately by boys and girls. Within the building are a library, a dancing-hall, an auditorium for concerts and lectures, two indoor gymnasiums, and several club rooms.

There is also a big children's playroom, baths, and a first-aid surgery. The playground cost \$170,000 to build, and its maintenance averages \$29,000 a year. All its delights, of course, are free to the public—young or old, rich or poor. The staff (about a dozen in number) are all highly trained to their work, the director being a young man from Yale with eight or nine years' experience of playground work. He has won his appointment after a stiff competitive examination, and receives a salary of something over £800 a year.

It is not every city, however, that feels justified in expending the large sums that Chicago has done, and there is a growing feeling, especially where the playgrounds are under the control of the educational authorities, that to build expensive recreation centres, where the school buildings are available, is a waste of public money. In accordance with this view many towns are equipping their public schools to serve as social centres. For example, the report of the Board of School Trustees in Gary, where each new school is costing about £50,000, states that: "The gymnasiums, swimming pools, shower baths, playgrounds, auditoriums, lecture rooms, outdoor gymnasiums,

industrial rooms (cookery and carpentry), branch stations of the public library, etc., located in the schools, are intended for the adult population as much as for the school children."

New schools are being built in Milwaukee, Rochester, and Detroit, furnished to provide all the advantages of the expensive recreation centre. The idea of using the school buildings and grounds for public recreation is one which appeals strongly to the business instincts of the American citizens. To erect a public building and keep it shut up for eighteen hours out of the twenty-four, to say nothing of the vacations, is not their idea of the use of public property. This development of the playground movement, which has thrown the responsibility of providing for the recreation of the people upon the Boards of Education, has had a big influence upon the schools. It has led, in the first place, to a wider and more true view of the meaning of education. The curriculum has expanded, many activities such as school gardens, manual training, singing, dancing, and games, formerly regarded as belonging to the work of the playground, being now in the school time-table. Finally, teachers are now learning in their courses something of the meaning of

play, while many are being trained as play leaders. The result of these developments is a change in the attitude of the community towards the school. The school is no longer looked upon as a place of repression, parents are glad to come there in the evening to watch their children play and to have a chat with the teachers. In England the lack of interest, on the part of the parents, in the welfare of the elementary school, is felt as a great handicap. If we could bring parents to take not merely an interest but a pride in the elementary schools, we should remove a big stumblingblock from the path of progress.

In view of the striking success attending the efforts of Mrs. Humphry Ward, and others, to provide play facilities for city children, it is astonishing that the municipal authorities have been so backward with their support. Few people who have come into contact in any way with the work, or have had opportunity to observe the results, can have any doubt as to its value ; what is needed is to wake city authorities to their responsibility in providing for its continuance and extension. In the meantime there is need for greater voluntary effort in this field.

The playground movement has begun in our

country with a negative purpose—to keep children off the streets. The schools are closed at four o'clock, the child goes home and finds the parents away at work, and the door locked, and must wander in the streets alone sometimes until nine at night. Such a state of affairs has induced, in a few instances, gracious permission to use the school building as a refuge to which the child may go for a few blessed hours to play. Two premises are grudgingly admitted—first that the child *may* play ; and second that if he *must* it is as well that he should have some place in which to do it, other than the street. Public opinion says : “ If a child must play, and we suppose he must, better let him have a place to do it in. Anyway he is a nuisance on the streets.” The public, as yet, realises nothing of the importance of play in itself, and scarcely connects it with the welfare of children. Public opinion on this matter, needs educating. When the voluntary work now beginning has demonstrated the connection between public playgrounds and the mental, moral, and physical well-being of the children using them, we may hope for developments on the positive side of the movement. It may be that the opportunities for the development of

character afforded by the supervised playground, together with an increase in school efficiency, and a decrease in truancy, may bring first public recognition from the education committees. In any case it is public work, and the municipalities must be brought to see that playgrounds are as much needed as school houses. Every Council should have its recreation committee, to work side by side with the education committee, to vindicate the child's right to play.

The question of the supervision of children's playgrounds proved a stumblingblock in the early stages of the development of the movement in America. When the Playground Association of America was first formed in 1906 a deputation waited upon the President (Mr. Roosevelt) to report the result of the first year's work. Mr. Roosevelt addressing them said : " It is a splendid thing to provide in congested districts of American cities spaces where children may play ; but let them play freely. Do not interfere with their play, leave them alone. Do not meddle." He was voicing public opinion of the time. He has now changed his views ; public opinion has changed also. Unsupervised playgrounds were tried in many cities in the United States, with the result

that they either remained unused, or else were closed again, within a few months, by public protest. Actual experience in Pawtucket, Baltimore, Toledo, Duluth, and East Orange has shown that where playgrounds are provided and left unsupervised they become overrun by gangs of rough boys, the appliances are abused, and they become from all points of view unsafe places for children to play in. Of course this refers to the unsupervised playground in a congested neighbourhood. In those cases where the experiment was tried of putting in a caretaker, or a policeman only, to look after the ground, it was found that the ground was not sufficiently used. Playgrounds have to be made attractive to compete with the alluring possibilities of the streets as places in which to play. There are, for example, rides on the backs of carts, stealing oranges off the barrows, throwing stones through the windows of empty houses, and all varieties of that exciting game of "dodge the policeman." Experience has shown over and over again that a space in which to play does not make a playground, and that the first essential in equipment is a play leader. In playground work the personal element is everything; children will come to a

good play leader, passing over the most expensive equipment. We have seen on a school holiday in New York a beautiful fifteen acre pleasure park with perhaps a hundred and fifty children on it, whilst round the corner, not a quarter of a mile away, was one and a half acres with two thousand children playing there. On the park were caretakers, on the playground play leaders. Playground workers all through the United States are agreed that the play leader is of far more importance than the playground. In many cities—indeed in nearly all with a congested population—where there is no ground available in a district, the play authorities, nothing dismayed, obtain police permission, and send their play leaders out into the streets, which are regularly “Closed for Play” during certain hours. The police divert the vehicular traffic over anything from a quarter to half a mile of a street, whilst for two hours the roadway is given over to roller skating and organised games.

I have frequently heard opinions similar to that of Mr. Roosevelt's, quoted above, voiced in this country against the supervision of play. These opinions are in some measure to be attributed to a fallacious view of freedom as

meaning lack of control. It is said that supervised play cannot be spontaneous or free. But freedom and control are co-relatives. Take, for example, the streets of a big city—would they be more free without rules, and regulations, and police control? A man on a desert island, a savage tribe without laws—are they free? A people controlled by just laws is a free people; a man with a controlled nature is a free man. It is often said that children are like young savages; considering children in a community together, this is a very true comparison. Children naturally know nothing of the advantages of laws in the abstract, but can learn of their practical utility from the play leader. The ideal of playground control is a system of self-government. The principles of self-government cannot be taught to children theoretically, but they can learn them by experience. The value of the training in our great public schools depends very largely on the traditions of self-government among the boys. On the city playgrounds, we can teach these principles to the elementary school child.

In actual practice the control exercised by the play leaders is of the indirect kind. They are

there to enforce the rules of fair play, and to see that the apparatus is used legitimately ; otherwise their work is suggesting games and participating in them. We have spent a long morning on a municipal playground and hardly noticed the presence of the play leaders. Children have a great sense of fair play, and popular feeling is sufficiently strong amongst them to enforce its rules, once the lesson has been learnt, and so long as the ultimate sanction is there. Thus the children settle their own disputes, and the play leader is rarely called in to adjudicate. The spirit of fair play pervades every properly supervised playground within a few months of its being opened. The children absorb it, and the old frequenters pass it on to the new-comers. Playgrounds have traditions not only of fair play, but of endurance and skill in games, chivalry, good manners, cleanliness, and all manner of character-forming forces. Boys and girls are proud of their playgrounds, and unite together to worthily uphold these traditions ; and moreover the spirit of the playground spreads in a few years' time so as to influence the entire neighbourhood. There is scarcely any disciplinary supervision to be done by the play leader under

the self-government system ; it is only very occasionally that the older boys may be subjected to the much-dreaded penalty of exclusion from the playground for a week.

Nearly all the current arguments against supervising children's play arise from ignorance as to the nature of the work of supervision. The child's choice is left absolutely free as to which of the numerous occupations of the playground he shall follow. The play leader teaches, or has taught, literally hundreds of games suited to all ages, the boy or girl joins one or other of the groups. When children know a game they play it by themselves ; the play leader is merely engaged in initiating new games, or varying the old ones. For the most part the children can be left to their own devices on the swings and seesaws, in the paddling pond or upon the gymnastic apparatus. What you never see on a municipal playground in America is children who are doing nothing. The play leader is ready with suggestions and help for all, and " no " and " don't " are the least used words in his vocabulary. It is extraordinary how good children can be when they are perfectly happy, and the children on a playground are nothing if not happy. " No

game is worth anything unless it brings real happiness," a play leader once remarked in our hearing, and this is the stern practical test to which the games taught on the playgrounds are submitted. Finally, what is the test to apply as to whether supervised play is really a good thing or not? Apart from any theories the adult may hold as to the character training in play—which does the child prefer, the supervised or the unsupervised playground? The evidence is in favour of the former by an overwhelming majority. The large recreation parks, which frequently have children's play apparatus installed, but no supervisor, are ignored by children; whilst the attendance is something like a thousand children for every acre of *supervised* playground. There is no such thing as compulsory attendance on a playground, nor are prizes or trophies awarded there; children go to the municipal playground because they love to play. We know that it is natural for children to love to play, we are realising that play is necessary for children, the fact we need to wake to is that modern conditions have robbed the child of his opportunities for play, and that the responsibility is now upon us to restore to the city child the material and the

space of which he is deprived. Games and a place to play them in, that is what is needed. It is not the elaborate park for which we ask, but for a number of small one, and two, acre playgrounds (with good play leaders there) scattered about the congested districts of our big cities. There is a great deal of ground to be covered before we have supervised municipal playgrounds in every district of every city where they are needed.

To obtain this ideal there is need of a central organisation of experts which can direct public thought upon the subject along right lines. Such an organisation would assist in the foundation of local playground associations. If we are to learn anything, however, from the experience of American cities, it is that the most important step is the training of the play leaders. To open expensive grounds in charge of untrained supervisors is beginning at the wrong end of the business, and is risking failure. In America every year sees a large increase in the number of university and other training courses in play, yet there is a universal shortage of trained play leaders. In our country nearly every university, or training college, course in Pedagogy teaches

something about play, so that the idea of Courses in Play merely involves a degree of emphasis on an admittedly neglected branch of educational practice and theory.

There is still a tendency in the United States to regard playground work as social rather than educational. That is to say to look upon the playground as an antidote. In England, where educational ideas have perhaps a greater stability, the feeling that play is a neglected factor in education has been gaining in strength for many years, and there is some hope that, should there be a playground movement in England, it will be under the control of educational authorities from the outset.

It may not be out of place in this chapter to give some suggestions for a suitable course of training for play leaders. Such a course would naturally be taken in two parts ; one theoretical, and the other practical. The theoretical work would take the form of lectures which could be given as a part of a more lengthy education course, and taken either with it or separately. The difficulty in selecting the topics for a lecture course in play, lies in avoiding the development of too broad a view of the subject. On the other

hand, the study cannot be isolated from the field of the many sciences upon which it trenches. The study of play is primarily a psychological one, yet the subject to be of any value, must be presented in its relationship to biology and sociology. Finally the exact place of play in the science and art of education has to be demonstrated, and this, having regard to the conflicting views of educationists, is a very difficult matter to estimate. It is with great diffidence, therefore, that we suggest the following method of treatment.

SYLLABUS OF LECTURES SUGGESTED FOR A TRAINING COURSE IN PLAY.

A. The Meaning and Function of Play.

1. The Play Theories.
2. Man's Instincts and the Tendencies of the Human Mind.
3. Play as the field for the exercise and development of Instincts.
4. Symbolism and Play.
5. Play and Ideals.
6. The value of Stories.
7. Rhythm and Dancing as aids to self-expression.
8. Inner Imitation—Play and Art.
9. The pleasures of Play.
10. Play and Work.
11. Play in educational opinion from Plato to Rousseau.
12. Froebel and self-development through Play Activities.

B. The Practical Conduct of Organised Play.

1. A Study of the Play Periods from the genetic point of view.
2. Characteristic Games of the Four Play Periods.
3. A Study of Children's Interests—
 - a. Physical Activity.
 - b. Reading.
 - c. Nature—Plants and Pets.
 - d. Domestic.
 - e. Collecting.
 - f. Puzzles.
 - g. Constructive.
 - h. Æsthetic.
4. Age and sex differences in Play.
5. Character Training through Team Games.
6. Gymnastics and Physical Drill.
7. Study of Fatigue.
8. Games for Adolescent Girls.
9. Playground Organisation and Management.
 - a. Site, Construction and Equipment.
 - b. Supervision.
 - c. Boys' and Girls' Clubs.
 - d. Folk Singing and Dancing.
 - e. Games for the School Recess.
10. Social Conditions and the Need for Recreation.
11. Recreation and Play in Congested City Areas.
12. Rural Recreation.

It is not suggested that each of these headings should represent the compass of one lecture ; some of the topics would require more and others less. Periods of practical work on a playground, and in connection with boys' and girls' clubs, would be required during the course of lectures in syllabus B.

The question of what should be considered adequate playground space for elementary schools has been receiving attention quite recently, both in this country and America. We do not find any expression of opinion on the subject of playground space on the part of the British Government before 1891, when, in the rules of the Committee of Council on Education for that year, we find a quarter of an acre mentioned as a minimum playground space for 250 children. In 1893 the present regulation of a minimum space of 30 square feet per child came into force. A Departmental Committee of the Board of Education, appointed in the spring of last year (1912) to consider the adequacy of this provision, approves this space for older children, and recommends sixteen square feet per head for infants.

In America the provision of playground space is, of course, entirely at the discretion of each local education authority. In many States opinion is inclined towards a minimum of 100 square feet per child, and Dr. Henry Curtis, in a recent publication of the United States Bureau of Education (Bulletin 1912, No. 16), recommends this as a minimum playground space wherever

possible. It is estimated that one in every four of the elementary school playgrounds in America is equipped with apparatus in the form of swings, slides, see-saws, and sand-pits, and it is to be hoped that our local authorities may think it worth while to follow this lead. In the Report of the Departmental Committee, referred to above, it is hinted that local authorities are afraid of the accidents that might occur, and the consequent compensation claims, if the schoolyards were fitted with apparatus. A great deal, of course, depends upon the kind of appliances selected, and upon the method of their use. Avoiding anything in the nature of trapezes, or apparatus built high from the ground, *and* given a competent supervisor to see that only a proper use is made of the appliances, the risk of accident is negligible. The real stumblingblock is probably the supervisor; even as it stands, however, the argument is somewhat weak as applied, for example, to sand-pits. It may be of interest to close this chapter with some suggestions with regard to a suitable equipment for a school playground, with an estimate of its cost.

One of the first considerations is the surfacing of the elementary school playground. What is

required is a surface that will be neither muddy in winter nor dusty in summer. The present tarred or concrete surfaces are unsatisfactory from nearly every point of view ; apart from their uninviting appearance, which is no small consideration, they are terribly hard to fall upon, and both hot and dusty in the summer. The ideal and practicable medium has not yet been discovered. Mr. Leland, in his book "Playground Technique and Playcraft," recommends a mixture of clay, loam, and cinders. On the magnificent municipal playgrounds of Chicago, torpedo sand (a species of fine gravel) over loam is used, and answers fairly well. In Buffalo they are experimenting with a form of granulated calcium chloride at about £2 per ton ; whilst elsewhere a mixture of cork, sand, stone, and asphalt is being tried. In the meantime, Dr. Curtis, the American playground expert, regards a sandy loam, well drained, as a very satisfactory surface.

A border of shrubs and plants, if in no way interfering with the play, is an excellent thing both on æsthetic grounds, and as affording city children opportunities to learn something of the growth and care of plants. With regard to

play apparatus we find on American playgrounds many new improvements contrived to make the old appliances more safe. The latest thing in swings will not go too high, and is railed off so that children running by are not knocked senseless. The modern trans-atlantic see-saw has powerful springs underneath so that, when not in use, the board is parallel to the ground ; thus if one child jumps off his vis-a-vis does not descend to earth with a bump ; also this superior article has a rotary motion as well as a vertical one.

We give some selections from a publication of the Board of Education for Philadelphia entitled : “ Approved Equipment for Schoolyard Playgrounds in Philadelphia.”

For Children Under Six

Sand-bin, 10 by 30 feet, with sun awning (approximate cost, £10).

Five dozen bean bags (cost, 2s. a dozen).

One dozen low benches, 1 by 4 feet (cost, 8s. each).

Five dozen sand buckets and shovels (cost, 4s. a dozen).

For Children Six to Twelve Years

Two giant strides ; one for boys and one for girls (cost about £5 each).

Two horizontal ladders, adjustable in height (£6 each).

Two sets of swings, each having four seats (£8 each).

Four "Tether Pole" sets (cost 15s. each set).

Four basket balls (10s. each).

Two Teeter boards (see-saws) (£1 each).

Two dozen skipping ropes and two dozen soft balls.

Two long skipping ropes.

Slides are, for some reason or other, omitted from this equipment. These are cheap, perfectly safe, and afford endless amusement. The best kind are covered with galvanised zinc to avoid the possibility of splinters. Other pieces of apparatus common upon schoolyard playgrounds in America are : Swing boats, travelling rings, a contrivance called "the flying Dutchman," upon which children sit and spin round, and teeter ladders. These last are a form of see-saw at four or five feet from the ground ; the children

hang on underneath and swing very high ; they are now generally considered dangerous. Finally many cities are equipping their schoolyard playgrounds with paddling pools for use in the summer term.

CHAPTER VIII

PLAY AND CIVILISATION

CIVILISATION may have accomplished great things for the race, but what has it done for the child ? There is, of course, compulsory education, but for the rest of his benefits we hardly think he owes a thank you. The factory laws, the pure milk, the Care Committees, the National Societies, and Hygiene Associations, all these are merely remedial measures against the evils which civilisation has itself produced. Modern industrialism has bred a form of barbarism infinitely more degrading than any primitive state of savagery. Children are the nation's source of supply, yet we are kept too busy, in our enlightened age, bolstering up the product with invalid insurance and old age pensions, to pay much attention to the source. As Dr. Woods Hutchinson has said : " Whether the child survives civilisation or not, civilisation cannot survive the child."

The great majority of our children grow up

in the city under unnatural conditions, with no games to play and no space to play them in. The home, constantly shifting from one tenement house to another, according to the fortunes of the family, no longer exists as an institution among the poor. The man no longer works there at his trade, the woman has no leisure to teach her children, much less to play with them; Life is no longer centred within its walls, but has gone out into the community. This breaking up of the home is the most cruel wrong that industrialism has done the child, while educationally the finest public school system, giving the ablest instruction, cannot replace the loss to character of the home training. We have to face the fact of this migration from the home to the community, and do what we can to provide for the children, in the community, the educational advantages no longer forthcoming from the home. These educational requirements are not matters of reading and writing—those may be left to the school—they are matters of living and doing, of learning and growing up. The municipal children's playground, under expert supervision, can restore a great deal of the city child's lost inheritance of play, and with the co-operation

of parents and school authorities, act as the required antidote to the child's unnatural environment. The child needs in his environment meadows to run in, animals to tame, seeds to plant, hills to scramble up, slopes to roll down, trees to climb, rivers to swim in, and pure air to breathe. All these things—save the meadows and the pure air—have very tolerable substitutes on the city playgrounds in the United States.

We are all aware of the physical degeneracy which results from this overcrowding in the cities, but there is a mental mal-adjustment of man to conditions of modern industry which, to our mind, presents a more serious problem still. The first is a question of conditions of labour, housing, and sanitation; the second is an educational difficulty. It is the problem of the runaway apprentice, of the young man of revolt, of the boy who feels that his life is not life but only a colourless imitation, which civilisation is trying to impose upon him in its stead.

We believe there is a period in the life of every boy when he experiences, more or less strongly, this feeling of revolt against the smoothed path. It is in his nature to prefer the difficult and

dangerous ; he wants to be the mighty hunter, warrior, explorer, and the Council school wants him to be good at sums. The delinquent boy, in nine cases out of ten, has merely been indulging his natural craving after adventure ; he has made for himself the opportunities his environment deny him in the only way open to him. He has asserted himself, defied his enemies, and got square with his conscience. In early days such a boy would have gone to sea at twelve and become an admiral ; to-day he is birched in a police-court and stands a lively chance of becoming a criminal.

We remember hearing the headmaster of a large Council school, in a very poor district in London, address the boys on the eve of the holidays, the burden of his long speech was simply : " Try and keep out of the hands of the police." He knew from bitter experience, in the long days there were to follow, when, for many of them, there would be no home, no school, no playground, and no games, whither the occupations of the streets were likely to lead his more daring spirits.

And what of the good boy who survives the ordeal ? He may succeed as a child in

suppressing his natural instincts to fall more or less comfortably into the mould school, and the After-Care Committee, have ready for him, but how does he feel with himself? What part has this "self" played in the game up to now? It may be a hard-working duty-loving "self" that has accepted the shackles bravely, but it can hardly be satisfied as such. It is a man's first duty to satisfy his self, and to bring each self to its fullest development is the aim of education. Industrialism denies to the modern worker his chances of self-expression, while modern education is left to anæsthetise youth to contentment.

The tragedy of civilisation lies in this stifling of ideals, and the suppression, and ultimate defeat, of the inner life of the industrial worker. When carpenters carved chairs with their hands, and potters moulded our drinking vessels, the self of the worker found expression in his work. To-day, trapped in an office, or a factory, to the meaningless details of routine, man's work is drudgery, and his working hours a period of incarceration during which life is at a stand. No wonder that the young man, who feels his self calling for the expression it needs in development,

and which his work cannot afford, is in revolt. He is in daily conflict with forces that bring to him the feeling that his is not life, and that it is a man's part to do, to create, to be and act in his own individual self. All such promptings of natural instinct he must obliterate to enable him to face the daily round in factory, or on office stool. The young man is caught in a net, and must look, not to himself, but to the system for any hope of extrication. Such possibilities are few, and the sacrifices and self-repression demanded of those who travel up the educational ladder evolve, as a rule, a type of embittered ascetic. Better no training at all than such a negative one as this, for few can retain through such an ordeal a broad or humane perspective of life.

Civilisation is setting out steadily to defeat the satisfaction of all the instincts of young people. Hunting, shooting, and fishing are only for the rich, and the city population knows nothing of them. The spirit of contest must find what satisfaction it can from attendance at a football match, or watching two wrestlers at a music hall. Even in war, with the range at fifteen hundred, the need for heroic effort has

gone. Everywhere mechanical contrivance is supplanting human valour and human virtue ; duty to the State and charity are satisfied in the payment of rates, and honesty is replaced by the cash register.

What can the playground movement do to restore to youth those opportunities for the satisfaction of its instincts of which it has been robbed ? A properly equipped and supervised playground is a place to which children can go and of their own choice *do*. For the boys there should be good hard keen games of cricket, football, rounders, and prisoners' base. Games demanding skill and courage, and played with a purpose. There should also be a gymnasium, where boys of a certain age and temperament can perform feats, and obtain credit for them. There should be boxing and swimming, and contests in running and jumping and wrestling, all to be carried out under the patronage of men—the very best men that can be obtained. Then there should be work-rooms where things can be made and designed. Here, on the playing fields, in the gymnasium and in the workshops, the boy can find some expression for the satisfaction of his instincts, and bring his individual self to the

task in hand. For the girls the municipal playground should provide equal opportunity for self-development. Games suited to their age and strength, singing, dancing, and all manner of occupations connected with the great game of keeping house. For little children, ring games and sand and bricks and swings. All such things we owe to children because it is their life, and because they are as necessary for their proper growth as light and air.

That play is an educational necessity for children we have attempted to show in preceding chapters, but the uses of the municipal playground extend further than this. If the foundations of character have been laid during school age, there is a succeeding period of adolescence during which adult influence is badly needed for its direction. The boy who has just left the elementary school is, in most cases, untouched by any institution of Church or State. Still a child, he has become a wage-earner, claiming a certain independence. The restraint of school is gone, and he is cast into the community with the home, which is so often no home, as the only familiar factor. Such a youth of fifteen or sixteen is veritably like a ship without a rudder, driven by

the winds of chance. These young people, boys and girls, need the playground as much as the little children. Fifteen or sixteen is a great age for hobbies, and, as Galton has shown, a large proportion of men, eminent in the scientific world, attribute their success to the encouragement afforded them in the cultivation of their hobbies in early youth. In the occupation work on the municipal playgrounds boys of this age would be given opportunity to develop interests, and indulge hobbies, which, apart from their educational use in assisting the child's development, might prove of great practical value in after years. The same opportunities for developing and exercising a hobby should be given to the adolescent girl, and in addition we should be disposed to regard dancing as a necessity. Speaking generally, girls show less interest in active pursuits than boys after puberty, though the last few years seem to have brought a change. All through the play of childhood there are manifest differences in the play characteristics of the two sexes. To begin with, girls have not the same physical ability for throwing and striking; there is less of the fighting instinct in the play of girls, and consequently less interest in

competitive games. The real differences are those of mental constitution. Women have not the civic virtues of loyalty and surrender of self to a common cause. They are individualistic, and emotional rather than judicial, hence they do not easily see the importance of rules or the need to obey them. This individualistic outlook is most striking in watching the play of little girls, and leads to a lowering of the sense of fair play, which is commonly below the standard required by boys. Civilisation, however, is coming to require more and more the civic virtues from women, and this is one reason why we should encourage team games amongst adolescent girls.

It is only quite recently, of course, that girls have taken to tennis, golf, and other active outdoor pursuits, and it is somewhat startling to learn that this tendency is really due to the working of the maternal instinct. An American psychologist tells us that woman is instinctively conscious of the physical degeneracy induced by modern conditions, and is turning to sport to raise her own standard of physical perfection for the bearing of children more physically fit.

There is no doubt that there was a great deal

that was radically wrong, physically, with the education of girls even fifty years ago. Sir John Forbes, writing of girls' schools in 1840, said that a case of a healthy, normally developed girl was the exception. In a school of forty girls he found not one, having been there for two years, who was not more or less crooked! This is scarcely surprising when we consider the curriculum for the day :—

School	9 hours.
Indoors at optional tasks—fancy work, piano, etc.	3½ „
Meals	1½ „
Bed	9 „
	—
	23 hours.

The balance of one hour per day was devoted to exercise in the open air, which meant a walk in the grounds, if fine, lesson book in hand. Such a programme was typical of many “Young Ladies’ Academies” fifty years ago, and as a result the physique of our grandmothers suffered severely. Although we have progressed considerably in matters of hygiene and education since those days, there still remains much to be done in the matter of the physical education of girls. The Americans seem more alive to these

needs than we are in England, and American girls are afforded far greater opportunities on the playgrounds, and in the municipal gymnasia, for healthy physical development than we see fit to give.

The evening work done on the municipal playgrounds in America is perhaps the most useful of all. The boys and girls employed in factories and shops have, besides the libraries, carpentry, debating clubs, etc., each their own warm well-lit gymnasium in charge of an expert instructor. It can be imagined what this means as an alternative to loafing in the streets, or attending the cinematograph exhibitions. Outside it is no uncommon thing to have the little children's playground lit up, and in active use, until the crowd begins to dwindle at nine or ten o'clock. It is found that some will hang about the playground after nine o'clock at night, and that these children, when told to go home to bed, are often seen to wander off in an aimless fashion. A good play leader will guess from this that the child's home conditions are not all they should be, and will find time, some evening, to accompany the child home. Evidence has been obtained in this way of a great deficiency in

the number of hours of sleep allowed to school children; this is more often than not due to ignorance on the part of parents that children need more sleep than their elders. Investigation has shown that the same evil is very prevalent in our country amongst the city population. The most casual observer will have noticed, in the poorer districts in London, children about in the streets at all hours of the night. This is in great contrast to the cities of the continent, where such a sight would call for remark.* On the other hand, of course, school begins much earlier in France and Germany, and our children lie longer in bed; but even so there is no doubt that the city child's hours of sleep are very deficient. Dr. Duke's table of the amount of sleep required at the various school ages is given as follows:—

AGE						
Under 6	..	..	..	..	..	13 hours
„ 7	..	..	..	..	..	12½ „
„ 8	..	..	..	..	..	12 „
„ 9	..	..	..	..	..	11½ „
„ 10	..	..	..	..	..	11 „
„ 13	..	..	..	..	..	10½ „
„ 15	..	..	..	..	..	10 „
„ 17	..	..	..	..	..	9½ „

* Children found unattended in the streets of La Praz, Valais, Switzerland, after 7 p.m., are arrested.

According to a report in the *Times*, of Saturday, 31st October, 1908, the result of Miss Ravenhill's inquiry into the amount of sleep obtained by children in elementary schools in England, showed an enormous deficiency. Miss Ravenhill obtained particulars concerning the hours of sleep of over six thousand boys and girls. The forms of inquiry, as filled in and returned to Miss Ravenhill, being doubtless compiled under the supervision of parents, are not likely to have underestimated the amount of sleep.

The average for 3-5 years was found to be 10.75, against a standard of 14 hours. The average at 13 years was only 8 hours, against a standard of $10\frac{1}{2}$ hours. Exception may well be taken on the grounds of the poor quality as well as the lack of quantity. Close and stuffy rooms, and overcrowding, detract considerably from the value of such sleep as the children do get. It is of great importance that the first few hours of sleep should be undisturbed. Where there is overcrowding, and the room is shared with several older brothers or sisters, the child's first hours of rest are very likely to be disturbed and of little value.

Dr. Theodore Acland has shown that the hours

of sleep in the big public schools are very often deficient also. Home lessons, which Sir James Crichton Browne has characterised as the invention of the evil one, are often the cause of detracting both from the quantity and quality of school children's sleep. We believe this is quite frequently the case in girls' day schools. Children should never be allowed to be hard at work just before going to bed.

We believe it would be possible to go on to show that many children are overworked at school under our present system, in any case they are mostly "underplayed." Civilisation would have us believe that education means poring over books, at which estimate five hours a day is too much education for some children. We have come to rely so much upon books for the acquisition of knowledge that we are apt to regard them as the sole source, and we commonly speak of men who have not read in certain books as "uneducated." Supposing that we admit that, in these days, it is more useful to be able to think than to do, what book, or combination of books, is going to teach a man to think? The end of thought is in action, and the primary function of the brain is in the direction of activity. The

first exercises of the developing mind are with reference to action. That is why the child's mind is at sea with the simplest abstraction ; yet we decide that the first thing to do is to teach a child to read that he may begin, as early as six years old, to steep himself in the abstractions of books. The result of this training in abstractions is that we see, without apprehending, so continually and so naturally, that our other senses are not disturbed to response. We have become eye-minded. It is, for example, entirely due to your training that you are able to contemplate an engine, or an electric tram car, without any curiosity as to its motive power, without, in short, any knowledge of what it is. Such a state of affairs may be all very well for adults, but children are not naturally eye-minded ; yet with the best intentions we are obliged to leave their legitimate curiosity unsatisfied.

The instinct of curiosity, which civilisation can so effectually stifle, is one of the most valuable of all to man, and one that can be fostered in play. The term "instinct," as we have said, is a somewhat vague one in psychology, and it is extremely difficult to attempt any classification, or list, of man's instincts, yet it may lead to

clearness to reproduce one here. Mr. McDougall gives a list of ten instincts as follows :—

- | | |
|--------------------|--------------------|
| (1) Flight | (7) Parental |
| (2) Repulsion | (8) Reproductive |
| (3) Curiosity | (9) Gregarious and |
| (4) Pugnacity | social |
| (5) Self-abasement | (10) Acquisitive |
| (6) Self-assertion | |

We may now consider Mr. Joseph Lee's list of instincts particularly developed by play. These are :—

- | | |
|--------------|---------------|
| (1) Creative | (5) Fighting |
| (2) Nurture | (6) Curiosity |
| (3) Rhythm | (7) Social |
| (4) Hunting | |

To this list we ought certainly to add the acquisitive instinct, which prompts children to make collections. Some years ago we sent out a questionnaire designed to show, amongst other things, the extent of this craze for collecting among children. Over 80 per cent. of boys and girls, between five and fourteen, were either engaged upon a collection, or had made one at some time in the past. The variety of articles collected was extraordinary—stones, buttons,

tram car tickets, broken bits of china and string. Clearly these things are not collected on account of their intrinsic value, but from higher motives. Miss Caroline Burk's investigation amongst 1214 children in California is interesting. Her answers show no less than 294 varieties of objects collected; amongst these seven little girls had so far subdued brute nature as to collect sweets, and one small boy clearly showed that he had no base utilitarian motives by making his collection of "bits of advice." In this investigation only 3 per cent. of the boys, and 1 per cent. of the girls, answered that they had no collections, and had never made any.

No doubt Mr. Lee intends to include under his "fighting instinct" the instinct of rivalry or emulation. This, of course, is very prominent in all competitive forms of play. Whether there exists a separate instinct of rivalry seems doubtful. The late Professor James thought there was; other psychologists include emulation under the head of pugnacity; whilst McDougall, whom we have decided to follow, thinks that all the behaviour attributed to the instinct of emulation can be accounted for as proceeding from the instincts of pugnacity and self-assertion.

We can, therefore, give the list of instincts peculiarly developed by play as follows :—

- | | |
|------------------|-----------------------|
| (1) Parental | (5) Self-assertion |
| (2) Constructive | (6) Gregarious |
| (3) Curiosity | (7) Acquisitive |
| (4) Pugnacious | |
| (8) Emulation | } If we follow James. |
| (9) Imitation | |

There is a very great deal to be learned from a study of these instincts, and how best to direct them in play. As we glance down the list we see here all the forces that go to the moulding of human character. Each of these instincts is a double-edged sword capable of use for the building up or destruction of moral sensibilities. All that is needed is that we should be ready to influence their development; a little help and guidance, at the right moment, will direct the instinct to good instead of allowing it to drift to evil. The ideal opportunity for the direction of instinct is to be found in play, in which so many of the instincts first manifest themselves. The whole problem of juvenile delinquency is a question of providing play facilities for city children. The rough boys of

the gangs, so often in trouble with the police, are only the strong characters in whom these instincts struggle, with energy, for some form of expression, legitimate or otherwise. On the playgrounds these boys are invaluable as monitors, football instructors, leaders of the more difficult feats in the gymnasium; and their characters often respond beautifully to looking after the younger children, showing them the use of the apparatus, and preventing teasing and bullying. Thus in a few weeks a boy may be turned from a terror in the neighbourhood to a very potent influence for good.

The immediate effect, produced by opening a playground, in reducing juvenile delinquency in the neighbourhood is testified to by magistrates and officers of the juvenile courts with remarkable unanimity throughout the United States. Judge William H. Staake, of Philadelphia, writes as follows :—

“The Public Playground is the greatest deterrent of juvenile delinquency and lawlessness among children. It stands for body and character building, and produces better children, homes, morals, and citizens. On the score of public economy alone, the playground is a necessity.”

Judge Ben B. Lindsey, the originator of the juvenile court system in America, has frequently written, and spoken, on public playgrounds as necessities. "Our plea for public playgrounds," he says, "is a plea for justice to the boy." Judge William H. Delacey writes: "I regard well-equipped and efficiently supervised playgrounds as one of the most effective means of saving city children from violations to which they are peculiarly exposed and predisposed by the pressure and complications of modern urban life."

It is not necessary to quote further, for opinion is unanimous. A statistical inquiry, held at Chicago in 1908, shows that a small playground and recreation centre, like those of the South Park system, can be expected to reduce the juvenile delinquency, within a radius of half a mile, by $28\frac{1}{2}$ per cent. To provide a probation district with adequate play facilities is coincident with an average reduction of 44 per cent. Experience has shown that small playgrounds, duplicated throughout the city, are the most effectual; for Dr. Hartwell, Chief of the Bureau of Statistics in Boston, has shown that the use of a public library, bath, or park, is practically confined to

the radius of a six-minute walk—less than half a mile. In the case of little children reaching a public playground, the radius would be nearer a quarter of a mile.

Surely it is time that this country made a move towards the establishment of public, municipal, and supervised playgrounds in congested city areas? We believe that in time the school authorities will allow the children playgrounds to play in, but there is the further need of evening recreation centres for those who are no longer children, and not yet men and women.

Although the question of play facilities in cities claims first consideration, the problem of rural recreation is scarcely less important. If our rural population had been content to stay on the land, we should not have had the evils of overcrowding in the cities in the same degree. When the work of the small clerk was at a premium, skilled labour dropped to a discount, and now, although the supply of the former exceeds the demand cent. per cent., the false ideal still remains that to be some sort of clerk is better than being any sort of worker with the hands. Another factor at work in driving people from the country to the town, is the charge that

country life is dull. Of course it is the people who live in the country that make it dull. They are losing their capacity for enjoyment; they are losing the play spirit. Year by year the travelling showmen, the Punch and Judy theatre artists, and the strolling musicians, who travel in the country districts, are retiring in bankruptcy; whilst those left in the business are driven to despair by the apathy of their audience. The village conjurer's standard of humour has degenerated terribly within our recollection, and we believe that the remedy for this, as well as for other and more serious indications of degeneracy, is more games for the children.

The rural pageant, the craze for which seems to be passing, has much to recommend it. We know of one village the inhabitants of which have been different persons since some adventurers from London forced a pageant upon them about two years ago. From the educational point of view, however, the pageant should be strictly the affair of the town or village which is thus choosing to celebrate its history. There should be something of the solemn and religious tone about it to connect it with its prototype. For the purpose of shaking a village out of its normal

lethargy, however, there is nothing like it. We recommend the following procedure for the organisation of a new type of educational pageant.

A local committee, having made a study of the historical material available, should select four or five periods, being those most suited for study. Each one of these periods should be taken in turn as a year's work. For example, suppose four periods have been chosen—Tudor, Elizabethan, Stuart, and Georgian—work would begin about October on one of these. The historical committee would publish a list of local characters in the Tudor period, and the present-day inhabitants would be each allotted a part. The succeeding months before Christmas would be devoted to the selection of episodes. These would not need to be events of national importance, but rather incidents in the everyday life of the citizens of the time. It cannot be of much significance whether the incidents of the episode are real or imaginary, so long as they are in character. Such events as a wedding ceremony of the time, or the consecration of a church, would be sufficient. Every man, woman, or child in the village should be *ipso facto* a performer, and each should have the making of his or her own part.

To this end it would be expedient to divide the performers into groups, according to the status of the characters they were portraying. For instance, all those taking the parts of serfs, or labourers, together; and the baron and his retainers together. At the head of each group there would need to be some person of greater leisure and education for the purpose of collecting information as to the manners and customs of the Tudor period, with regard to the characters in his section. Such a man would stand between his group and the local historical advisory committee, which to some extent would be dependent upon outside help. The root idea would be to make every individual responsible for the historical accuracy of his own dress and deportment. The place of the advisory committee would be merely to put the means of research within reach. An easy period, from this point of view, would have to be selected to begin with. The advantages of such a pageant would be in the all-the-year-round preparation, in the activity on the part of the performers which it would involve, and in the work on the part of each individual towards an artistic whole. It is only when the individuals of a community begin to realise themselves as

members of the whole that that community becomes alive and develops a spirit. The organisation of such a pageant presents the modern worker with the opportunity which modern conditions deny him—the opportunity of seeing his individual efforts in relation to the completed product, and of estimating their worth. A rural community which has produced a pageant that is veritably its own, has been about work that is play, and play that is work, and should have learned something of their relationship. Whatever we may do in this way is towards proving the dignity of both, and is worth doing. We should like to see children building their own schools, or at all events laying out their own special department—the playground, and making the play apparatus ; at present we may be thankful for the school garden.

As we draw this book to a close we are conscious of a great many play-topics that have been left untouched. The rotation of games at various seasons, for instance, is an interesting point. We have often endeavoured to discover why marbles, tops, “conquers” (a chestnut on the end of a string), and hoops appear only at certain seasons. Why should a boy be ostracised

at school if he produces a bag of marbles in the "conquer term"? The disturbing fact in this matter is that the seasons vary for different districts, so that while tops are *de rigueur* in Tooting, hoops are being bowled in Lambeth. It is probably after all a question of fashion, depending doubtless upon the child leaders of play in the locality. Beau Nash, junior, brings out his top, and tops have "come in" again for a season. Everybody knows what slaves school-boys are to fashion, and the stringency of their self-imposed laws as to caps, coat collars, scarfs, and trouser legs. We well remember a certain school where a game was played with nibs upon the polished surface of the desks; a skilful player would win, perhaps, twenty nibs in an hour's play. So fashionable was this game that the entire school was involved, and nibs became as current coin. Forty nibs would purchase a tolerable bat, and ten nibs a cricket ball. When the boys wrote home it was not for postal orders or pastry, but for a box of nibs. Certain types of nib were worth more than others, but it would be invidious to specify them. Nobody knew who introduced the game; it was played as a matter of tradition, and very

likely it is played still. Children are nothing if not conservative with regard to their games.

Another point of interest is centered in the question of which is the most popular time of day for play. We cannot pronounce with any authority on this matter, but observation inclines us to think that twilight is the most favoured period. This is somewhat odd, for, with grown persons, the failing light so often brings a feeling of sadness. We believe that these topics are worthy of attention, for such studies provide the material, so badly needed, for the formation of a satisfactory play theory.

We must now leave this subject with a consciousness of all that has been left unsaid. A book on play is a book upon life; for what is life but love, and work, and play? And of the children—they remain the same, however much we write about them; and after all there can be nothing written about children in a book which a mother does not know in her heart.

There is something brutal in an attempt to analyse a thing so spontaneously happy as children's play, yet from play is to be learnt one of the greatest of the lessons that life teaches. In play the child is instinctively seeking the real,

not amongst our stocks and stones, but in the ideals of his make-believe. Here is the truth : that it is our ideals that are the only real part of us, the only part that will survive in eternity. The child has the secret as his birthright ; for us we must win again, as the hardest of life's lessons, this knowledge of the meaning of play.

APPENDIX A

THE MONTESSORI METHOD

DR. MARIA MONTESSORI first became interested in pedagogy in 1897, when assistant medical officer at the Psychiatric Clinic of the University of Rome. Work at the clinic brought her frequently into touch with the imbecile children in those days lodged in the insane asylums. A careful study of these cases brought to Dr. Montessori the conviction that mental deficiency in children presented a problem in education rather than medicine, and she applied herself closely to studying the methods of Edouard Séguin. Séguin's book, "*Traitement Moral Hygiene et Education des Idiots*" (Paris, 1846), was little known though he himself became famous subsequently as the founder of several institutes for the feeble minded in America.

In 1898 Dr. Montessori took charge of the State Orthophrenic School, where she had a free hand to experiment with the methods and apparatus of Séguin. Her success in the succeeding two years was remarkable ; she was able to elicit response from the most hopeless cases, teaching the children to read and write, and even entering them successfully into competition with normal children.

The next five years were devoted by Dr. Montessori to travel, and a further comparative study of remedial pedagogy. During these years she concentrated on the pedagogic writings of Itard, the forerunner of Séguin, and in the course of her studies the idea grew upon her that these

methods, so successful with idiots, were equally suited to the education of normal children. "While every one was admiring the progress of my idiots," she writes, "I was searching for the reasons which could keep the happy, healthy children of the common schools on so low a plane that they could be equalled in tests of intelligence by my unfortunate pupils!"

In 1906 Dr. Montessori was invited by the Director-General of the Association for Good Building in Rome to undertake the organisation of infant schools in its model tenements. The first of these schools, happily called "Casa dei Bambini," was opened in January, 1907, in the very poor quarter of San Lorenzo. Before the end of the year there were three or four of these "Children's Houses" in operation, and Dr. Montessori was putting into practice her novel idea of educating young children by methods hitherto reserved for the feeble minded.

The "Children's Houses" are infant schools for children under common school age, and are free to the children of parents living in the tenements. There are a few simple rules and regulations, drawn up by Dr. Montessori, at the request of Signor Talamo (Director-General of the Association for Good Building), with which parents must comply. We extract the following from these "Rules and Regulations":—

"The chief aim of the 'Children's House' is to offer free of charge to the children of those parents who are obliged to absent themselves for their work, the personal care which those parents are not able to give."

"There shall be connected with the 'Children's House' a Directress, a Physician, and a caretaker."

"There may be admitted to the 'Children's House' all the children in the tenement between the ages of three and seven."

“The parents who wish to avail themselves of the advantages of the ‘Children’s House’ pay nothing. They must, however, assume these binding obligations :

- (a) To send their children to the ‘Children’s House’ at the appointed time, clean in body and clothing, and provided with a suitable apron.
- (b) To show the greatest respect and deference toward the Directress and toward all persons connected with the ‘Children’s House,’ and to co-operate with the Directress herself in the education of the children. Once a week, at least, the mothers may talk with the Directress, giving her information concerning the home life of the child, and receiving helpful advice from her.”

These simple regulations form the substance of all the compulsion that exists either for parents or children in Dr. Montessori’s schools. The children being now at her disposal, Dr. Montessori proceeded to her experiment in scientific pedagogy and child psychology, which has attracted so much attention. The pupils of the “Children’s Houses” are bathed and weighed once a week, anthropometrically measured once a month, whilst fuller and more exhaustive records of each child are taken by a physician every year. The doctor’s report concerning the hygienic care of each child is conveyed to the parents by the directress of the particular “Children’s House” the child attends.

With regard to the education of the children Dr. Montessori’s method is simply the application to normal children of the treatment recommended by Itard and Séguin for the mentally deficient. This treatment has naturally been modified and has been developed by Dr. Montessori into something of a kindergarten system.

The programme for the day at one of the “Children’s Houses” will give an idea of the school activities.

PROPOSED WINTER SCHEDULE OF HOURS IN THE
"CHILDREN'S HOUSES"

- 9 to 10 a.m. Entrance. Greeting. Inspection as to personal cleanliness. Exercises of practical life; helping one another to take off and put on aprons. Going over the room to see that everything is dusted and in order. Language: Conversation period: Children give an account of the events of the day before. Religious exercises.
- 10 to 11 a.m. Intellectual exercises. Objective lessons interrupted by short rest periods. Nomenclature, Sense exercises.
- 11 to 11.30 a.m. Simple gymnastics: Ordinary movements done gracefully, normal position of the body, walking, marching in line, salutation movements for attention, placing of objects gracefully.
- 11.30 to 12 noon. Luncheon. Short prayer.
- 12 to 1 p.m. Free Games.
- 1 to 2 p.m. Directed Games, if possible, in the open air. During this period the older children in turn go through with the exercises of practical life, cleaning the room, dusting, putting the material in order. General inspection for cleanliness: Conversation.
- 2 to 3 p.m. Manual Work. Clay modelling, design, etc.
- 3 to 4 p.m. Collective gymnastics and songs, if possible, in the open air. Exercises to develop forethought: Visiting and caring for the plants and animals.

This programme, it is particularly stated, is not in any way binding, but merely suggestive. The children during the inspection for cleanliness are taught the care of their persons—how to brush their hair, use a tooth brush, etc. Very special attention is given to teaching the children

orderly movements and how to sit down and rise gracefully, and without making a noise. The gymnastic exercises mentioned above, are designed to aid the normal development of physiological movements such as walking, talking and breathing. Dr. Montessori, in view of the fact that the torso in children between three and six is relatively big for the strength of the limbs, has designed a piece of apparatus by means of which the children can move their limbs without supporting the weight of the trunk. In other words they may scientifically lie on the floor and kick. It should also be noted that under the heading of "gymnastics" Dr. Montessori includes games, drill, and such exercises as buttoning and lacing clothing—for which last exercise special apparatus is provided. Nomenclature is the first step in intellectual education. The children are taught to name correctly rough and smooth, thick and thin, long and broad, to make comparisons and to observe the relative proportions of the objects of their environment.

The most important item in Dr. Montessori's curriculum is undoubtedly the education of the senses. In the education of the tactile sense the child is taught first of all to touch nothing without clean hands, to use the tips of the fingers, and to touch with closed eyes. The didactic material consists of all manner of varying surfaces from velvet to sand paper. The thermic sense is developed through the use of bowls of water of various temperatures, and the children delight in dipping their hands into the warm and cold water. The baric sense is exercised by means of a guessing game using tablets of wood varying in weight by six grammes. The education of the stereognostic sense leads to the recognition of objects through the simultaneous use of the tactile and muscular senses. The objects used are mostly cubes and bricks; these are mixed together and the child, being blindfolded, separates them by touching

and feeling. This exercise in judgment is soon performed rapidly by children of three.

The work done in training the senses of taste and smell has not been very satisfactory ; the olfactory sense in young children is not well developed, while exercises in the sense of taste are mostly confined to the luncheon hour.

With regard to the use of sense education Dr. Montessori writes as follows : " The education of the senses has as its object the refinement of the differential perception of stimuli by means of repeated exercises." The application of this sense education to normal children forms the most interesting part of Dr. Montessori's experiment. The didactic material used is virtually the same as that used for the mentally deficient with a modification of the contrasts. " The same didactic material," she writes, " used with deficient makes education possible, while with normal children it provokes auto-education." This is a significant passage containing the idea which inspired the whole experiment.

The discipline of the " Children's Houses," as might be expected, is quite independent of rewards and punishments. Young children busily employed are happy, and happy children desire no rewards and need no punishment.

There are many technical advantages in Dr. Montessori's methods of teaching to read and write, and the results have been excellent, though it is questionable whether to be able to read and write at six is wholly to the advantage of a child.

Space does not permit any detailed description of the method of teaching at the " Children's Houses ;" these will be found fully described in Dr. Montessori's book, in reading which every teacher will find a wealth of suggestive material. We may question, however, whether there is even the framework of any practicable educational system to be built up

from these pages. In this book we have the account of an educational experiment, conducted upon scientific lines by a strong personality eminently suited, and highly qualified, for the task. Dr. Montessori possesses insight and inventive ingenuity, the knowledge and enthusiasm of the scientific investigator, and the gentle patience with children of one who loves and honours them. Any educational experiment in such hands, and where the subjects are young children, in small numbers, given over to entire charge, is marked for success. If we compare the Montessori curriculum with that of any Froebel kindergarten, we see no striking differences; the difference is in the results, and the results, in kindergarten work, are 80 per cent. to the credit of the teacher, and 20 per cent. to the system. We should be inclined to think the claim that the children in the Montessori schools have more freedom than the Froebel kindergarten pupils is not established. Froebel's principle of non-interference is an axiom in kindergarten work, and the fact that the pupils in the "Children's Houses" need so little control may be after all an accident of circumstances. We must consider these circumstances: first the exceptional ability of the teacher, second the small classes, and finally the type of children—Italian children of the poorer working class. It would be quite impossible to dispense with such aids as a fixed programme and group teaching with an average infant school class of forty, or in the kindergarten for children of the well-to-do where the hours are short and the attendance irregular.

Dr. Henry Holmes of Harvard, in his introduction to the English and American edition of Dr. Montessori's book, suggests a fusion of the systems of Froebel and Montessori, and gives an outline of his scheme. This idea seems to be very valuable, and suggests the true estimate of Dr. Montessori's work for pedagogy in general. The results of

Dr. Montessori's experiments are most instructive, but her book has not propounded a system. The writings of Froebel remain to-day an unexhausted store, and therein lies the basis of a system of education for little children which has yet to be bettered. Froebel was a philosopher; Dr. Montessori is a scientist. Froebel's philosophy evolved a system of education; Dr. Montessori's experiments should effect an improvement in the technique of kindergarten method. In other hands Dr. Montessori's ideas in scientific pedagogy may easily be carried too far, and the free play and joyousness of the Froebel kindergarten be sacrificed in the cause of hygiene and psychological research.

Finally, Dr. Montessori's experiments have been conducted in too restricted an area, as yet, to provide satisfactory data. Dr. Montessori has practical possession of the lives of the children she studies, and her remarkable success is scarcely conclusive evidence of the value of her methods in general application.

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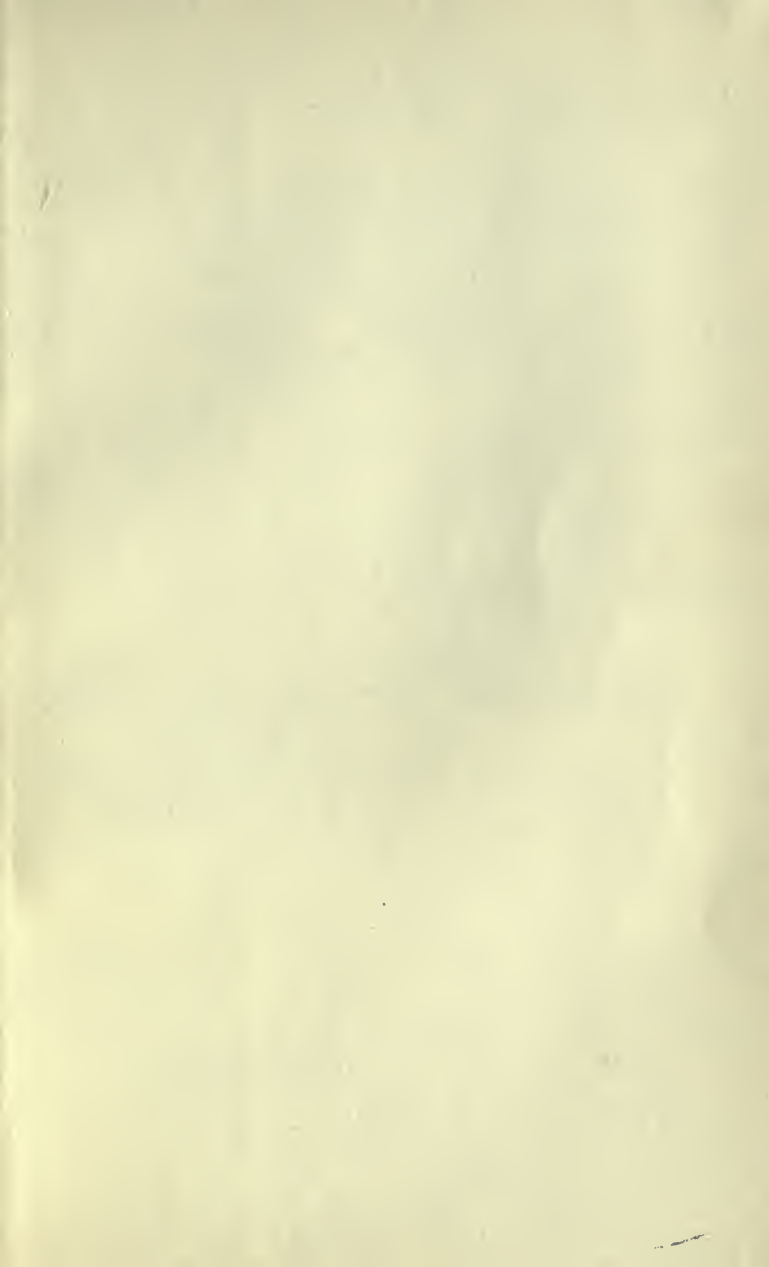
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